

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., September 4, 1924

NEW SERIES
VOLUME XXVI, No. 26

Pastor M. J. Derrick, having resigned at Fifth Avenue, Hattiesburg, accepts Wausau Church at Laurel, beginning immediately.

The church at Lafayette, La., has given to Pastor J. W. Dickens a latest model Overland car and a vacation of a month. He can take a joy ride till the new wears off.

Editors Johnson of North Carolina and Comper of Arkansas have our sympathy in their enforced rest and our hope for a speedy and vigorous comeback.

Dr. W. A. McComb returned to Gulfport after a vacation taken at Allison's Wells. His church was very kind in furnishing him and his wife with the expenses of the trip after his illness at home. He is on the way to recovering his strength and will be ready for the fall campaign in his church and city.

Less than half as many people voted in the state wide election this year as voted in a state wide election last year. Recently the Homiletic Review had a symposium of articles on "Bringing Out the Church Vote". And the funny thing about it is that the man they got to write for Mississippi is not a church member.

Dr. J. G. Chastain made a hurried visit to relatives and friends in Mississippi in August, stopping at Leland, and at many places in the northeastern part of the state. We were glad to have a visit from him at Jackson and Clinton. He also stopped at a number of places in the southern part of the state. He had been on a long trip through his old mission fields in Mexico, was looking hale and returned to his work in Tampa, Florida, in fine spirits.

We have heard of object lessons and illustrated sermons but one by "Rev. Z. Colon O'Ferrall, pastor of the First Baptist Church at Butte, Montana," is ahead of anything we have read about. He is said to have preached on evolution on a recent Sunday night, carried a monkey into the pulpit with him and declared that man came from the ass rather than the monkey. There are some who will be saying that both were in the pulpit, and you could take your choice.

During this quarter of a century of Home Board administration schools have been established in forty-seven places. At present there are thirty schools in nine states, as follows: North Carolina, seven; South Carolina, one; Georgia, three; Alabama, two; Tennessee, six; Virginia, one; Kentucky, three; Arkansas, six; Missouri, one. The population in the territory of the mountain schools is around five and a quarter million. The rest of us live without mountain schools.

It was the editor's privilege to spend five days in a meeting with Pastor W. N. Hamilton at Bethel Church, Yazoo County. This is a community of well-to-do farmers and exceptionally cultured people. They have been served by many of the best preachers in the history of Mississippi. Brother Hamilton has been with them for thirteen years and his love for them holds. The people were exceedingly kind to the visiting preacher. Many were away on their vacation. The church seemed helped, but there were no additions.

Mrs. S. J. Orgain of Bastrop, Texas, recently gave \$75,000.00 to the endowment of Baylor University.

Deyampert Brame has resigned the care of the church at Neosho, Mo., and has become a Chaplain in the U. S. Navy, with present headquarters at Norfolk, Va.

Texas always has something a little bigger. Now The Baptist Standard tells of the unearthed of an elephant's tusk near Dallas, eight and one-third feet long and five inches thick.

President H. T. McLaurin says that Clarke College has three times as many students under promise to enroll now as at the same time last year, and that six cottages for ministerial students have been built in the last twelve months. The new \$50,000.00 administration building will be ready within a month.

We understand that Rev. A. A. Walker, who is now in his sixth year as pastor of one of the leading churches of Little Rock, Ark., is tendering his resignation and would like to come back to this state. Any church wishing to correspond with him may address him at present, 900 South Pine St., Little Rock, Ark.

It seems strange that if you dig a big pond it won't be long till there is some kind of fish in it. If you irrigate a desert, somehow vegetation springs up in it. When conditions are favorable the vegetable and animal life somehow appear. And it is true that in the human heart are the seeds of every sin in the catalogue. It only takes favorable conditions to bring them into activity.

The Baptist Worker seems uneasy for fear men with "designing motives" who are afraid of losing their jobs will prevent the union of those churches in mission work which are unwilling to co-operate with the Southern Baptist Convention. We sincerely wish the Gospel missionaries, Landmarkers and all who agree with them may get together and do something in the way of mission work. But hope of their co-operating with anybody is not strong.

Some brethren who harp on the chord that the Bible is not a text book on science might be doubtful about Elijah's prayer for rain and witnessing a cloud burst. The meteorological scientific forecasts of the weather is helpless to produce rain, but the Bible declares that prayer produced it. It is against all the scientific rules, explanations and theories, but Jesus turned water into wine. Science has its place in the world, and it is a very important place, but it also has its limitations.

The First Baptist Church of Ruston, La., gave her pastor, Rev. J. C. Robinson, a vacation during the month of August and he used the first three weeks of the time in holding meetings with surrounding communities. The Lord greatly blessed his work in these meetings, there being more than fifty added to the churches and the memberships also greatly strengthened in the work of the Lord. Brother Robinson is a great preacher and all this section of the state know and appreciate him for his work.

Pastor R. L. Wallace we understand has resigned the care of Bethlehem Church in Scott County.

Pastor T. J. Latimer of Port Gibson is at present in the Baptist Hospital in Jackson. A period of rest is necessary.

Dr. F. M. McConnell gives up the presidency of Burleson College, Texas, to become pastor at Bonham, same state.

Baptist students at the University of Virginia will have hereafter a club room and dormitory near the campus. Some day it is thought a church will be built here.

First Church, Sherman, has bought additional ground and building to be utilized for Sunday School and B. Y. P. U. work and for out-of-door services.

In Texas the law forbids the giving of free transportation on railroads to ministers of religion, but allows them to be given to "sisters of charity". Seems to be an invisible government out there.

We are glad to see that the emphasis is being put on evangelism, on soul-saving in our religious papers today as we have not seen it in a long time. The mission boards are considering the need and will doubtless do more in this line than they have in the past.

Brother R. J. Boone, who died at his home in Wanilla recently, was one of the most faithful servants of God. He had been for half a century a preacher of the gospel and had baptized a multitude of people. He suffered much in recent months but was gracious and patient. His widow will make her home in Birmingham, Ala.

The papers carried the report recently of a man named Nelson B. Burrows of Rochester, N. H. who said he had been branded K. K. K. by clansmen with a red hot iron. But we did not see the correction of it in these papers. But it is said that in the court room the man confessed that he had branded himself in order to injure the clan.

Dr. Russell H. Conwell, long time Baptist pastor in Philadelphia, has delivered his lecture, "Acres of Diamonds" 6,150 times, has received for it \$12,000,000 and given every cent of it over his expenses to the education of poor young men and young women. He is retiring from the lecture platform after 54 years.

The Men's Bible Class at Morton gave a banquet Friday night at their new church building to the Men's Bible Class of Pelahatchie which won the honors in a contest for the largest attendance. It was an elegant banquet served by the ladies of the W. M. S., and a time of royal good fellowship. Brother J. W. Mayfield of McComb was the speaker of the occasion and added much to the interest and profit of the occasion. These classes have been increased nearly ten-fold, and many men who had not attended Sunday School for years have been enlisted apparently to stay. The teacher of the Morton Class is Brother Coker, and of the Pelahatchie Class Brother Longmire.

**THE BAPTIST BIBLE INSTITUTE
OPENS SEPTEMBER 16**
By N. T. Tull, Business Manager

The Baptist Bible Institute will open its seventh annual session September 16, 1924. The coming session promises to be the largest from the standpoint of attendance in the history of the school. All available quarters at the Institute for married students have already been assigned, and a large apartment house one block from the campus has been leased for the coming year to provide additional room. Besides this unusual attendance on the part of married students, it now appears that our dormitories will be filled with boys and girls.

The professors of the Institute have been going here and there over the South during the summer speaking at Encampments and other Baptist gatherings, and wherever they go they bring reports of a warm feeling on the part of the brotherhood toward the Baptist Bible Institute.

We have every reason to rejoice at the growth of this the youngest educational institution of Southern Baptists. Our most pressing need is for funds to properly equip the institution for the accommodation of its growing patronage. There is a great opportunity at the Baptist Bible Institute for men and women of means to invest their money in a way to build for themselves an everlasting memorial.

New Orleans, La.

KEPT SACREDLY SEPARATE

By L. R. Scarborough

As Southern Baptists face the tremendous task of finishing the 75 Million Campaign and putting on the new program there is a matter of vital importance which I wish to urge upon the leaders in our churches. And that is, that whether the duplex envelope, or the single envelope with one common fund be adopted, that the funds for local church expenses and the funds for the denominational causes be kept sacredly separate. There ought to be either two treasurers—one for the local funds and the other for the denominational funds—or two banks used as depositories, or certainly two separate accounts in the bank with a separate checking system for each. Otherwise, there will be confusion, embarrassment and loss. Every church in the South ought to by resolution instruct its treasurer not to mix these accounts nor borrow one from the other. If the treasurer has just one account with all the funds deposited to that account it is exceedingly convenient and easy because of the stress of local needs to over-draw in behalf of the local expenses and cause a deficit in the denominational funds which is very hard to make up. There are literally thousands of dollars now owed by the churches from the local expense accounts to the denominational funds. Nothing wrong was meant when the over-draft was made. The church simply meant to over-draw for the present and pay back to the denominational causes; but this sort of obligation is very hard to make up; and I urge the brotherhood to prevent this embarrassment and loss by beginning right. Unless the churches definitely instruct the church treasurers along this line the cause will be embarrassed and hurt. Every church should have a well developed conscience on this matter. The funds should be kept sacredly separate and the denominational funds should be sent in to the state secretaries, certainly every month.

I know of a banker, church treasurer who told one of our denominational men in a sort of casual manner that he had in his bank \$900.00 that belonged to the denomination. This brother said to the treasurer, "How long have you had this money?" "Well", he said, "I have had most of it about eighteen months, some of it twelve months and some of it six months." He said, "Why have you not sent it in?" "Well", he said, "I didn't think the brethren needed it; and I thought they would let me know when they wanted it. It has added to our bank deposits

and helped out." Now, this church either needs to definitely instruct and inform her treasurer or make a change in treasurers. The brother meant good—especially to his own bank.

I urge the leaders in our churches to carefully see after this serious matter which I raise in the handling of the 75 Million Campaign funds and in the funds for the 1925 program.

**THE COLUMBUS BAPTIST CHURCHES
AND THE M. S. C. W.**

By J. D. Franks

For nearly a century Baptists have been at work in Columbus, Miss. The first settlers took up their domicile on the banks of the Tombigbee, where Columbus now stands, in 1821. In 1832 the First Baptist Church was organized. From that time to the present Baptist history in Columbus has been one of continuous effort rewarded by continuous prosperity. As the city grew the Baptist cause grew, its growth being of a steady, conservative type, like that of the city. Like the sturdy oak, its growth at no time has been spectacular or ephemeral, but through a decade of decades it has persistently weathered the storms and today it stands with its giant and beneficent branches overspreading the city and with its tenacious roots deep and well-grounded in the "faith once for all delivered to the saints". A long list of noble men of God, (too long to name here), have served on this field as under-shepherds. They wrought well; and today, as a result of their constructive leadership, Columbus has two strong Baptist churches with a combined membership aggregating about twelve hundred. These two congregations are still forging ahead. Their faces are to the front. With the changing order through which we are passing new conditions and new problems are constantly arising. These churches are seeking to meet them with fidelity to the same Lord and His teachings as led their predecessors through the century now closing.

One of the peculiar problems that Columbus Baptists have had to deal with has been that of serving effectively the large aggregation of Baptist girls that each year attend college at the M. S. C. W. One phase of this problem has been that of adequate physical equipment. In order to meet this need the churches have spent thousands of dollars in additions to their buildings and other properties. Another phase of this problem has been and is that of holding this splendid group of Baptist young women loyal to their Lord and to their church during their college careers and of giving them opportunities for growth in the knowledge and the grace of our Lord while they are taking their growth in mental and physical culture. This is the "multum in parvo" of the whole problem. The local churches have, we think, through unaided local forces and means, shown commendable wisdom and effort in what they have done to meet this problem. Their success, however, has been far from satisfactory to them and, we fear, to the Baptist brotherhood throughout the state.

We are looking forward to next session's promise with more hopefulness. In the farsighted wisdom of our State Convention Board a well-trained worker will be placed on the field, giving her full time to the Baptist girls at the college, to direct the church activities among the girls in co-operation with the local churches. She will be to the Baptist girls a sympathetic comrade and counselor in spiritual matters. Her time and talents will belong to them and to the Lord. The young lady who has been employed for this work is Miss Mary Frances Johnson, of Macon, Ga. Miss Johnson comes to this position with highest recommendations. She is a young woman of out-standing educational attainments, being a graduate of the Bessie Tift College with the degrees of B.A. and B.E., and of Mercer University with the degree of M.A. She holds all diplomas and seals offered by the Sunday School Board in S. S., B. Y. P. U. and W. M. U. work. For a year and a half she served as office sec-

retary of B. Y. P. U. work for the state of Georgia. For five years she has taught in the City-wide B. Y. P. U. Training School of Atlanta. She has edited the "On the Campus" department of the Baptist Student since the founding of that South-wide student publication. Since her graduation at Mercer University last June she has been serving as secretary to Dr. Montague, dean of that institution. Besides all of that training and experience she is a devout Christian and a loyal Baptist. We commend her, without reservation, to the Baptist patrons and students of the M. S. C. W. We earnestly urge the Baptist girls who expect to attend the M. S. C. W. this year to come with their minds made up not only to do the best year's work in college but also the best year's work in the church that they have ever done.

The Second Baptist Church of Columbus has recently moved into its new house of worship. The building is not yet completed but it is completed far enough to use. It is a commodious structure and well arranged for first class church work, with the Sunday School and B. Y. P. U.'s amply provided for. It is only a few blocks from the college. Brother J. F. Sansing is the pastor, and a noble man and pastor he is. With good judgment and indefatigable energy, as pastor and preacher, he has greatly built up his congregation and led his people in the erection of this splendid church edifice. Brother Baker is superintendent of their Sunday School. He is a consecrated Christian man who has served his church in this capacity for many years. They have a well-organized and growing Sunday School. The church also has a strong W. M. S. and two B. Y. P. U.'s.

The First Baptist Church of Columbus is also within easy distance of the college. This church, perhaps, is as well organized to do efficient work as any church in the state. It has a membership of about 850. Its working forces are made up of some of the choicest spirits we have ever known. Never has the writer seen a more faithful corps of voluntary church workers than is found in this church. The Sunday School has averaged for the last 52 Sundays nearly 600 in attendance. Brother W. N. Puckett, a devout Christian business man and capitalist, is the proud superintendent of this great school. He has dedicated to the Lord and brought into the Sunday School his great executive ability, and the Lord is richly honoring him in this fruitful field of service. His faculty of more than sixty teachers and officers are well equipped for their work, both from a spiritual and from a literary point-of-view. The majority of them are full college graduates and the others are well educated in the literary schools and in the still greater schools of experience. This church also offers unusual advantages in its W. M. S. and B. Y. P. U. work. More than 200 of its local young people are enrolled in its B. Y. P. U.'s.

Miss Mary Etta Buchanan, of Blue Mountain, Miss., will take up her duties as educational secretary of the First Church the 1st of September. She is well prepared in every way for her work. She will be leader for our local young people and will direct in a general way their church activities. Miss Buchanan is a graduate of Blue Mountain College. She has had several years of successful experience as teacher in the public schools of the state, serving for three years as principal of the grammar schools of Tupelo, Miss. She also served the First Baptist Church of Tupelo as their educational secretary for a year, coming from that position to Columbus. During the month of August she has been connected with the South-wide Sunday School Clinic at Knoxville, Tenn., as student and as one of the teachers. The First Church feels fortunate that it has secured so capable a young people's leader. The writer is the pastor of this church. He stands ready to help in any way possible the students who attend the M. S. C. W. He cordially invites them to all services of the church. The pastors, parents and guardians back at home can render a great service to the girls by en-

couraging them to line up with them as fine a group anywhere. We wish them loyal and happy life while they are

WHY

By R. M. T.

I must confess twelve years have passed for us and it has been some years Record on the part that I would do the hospital

While Brownell has twelve years with which to enthuse over my question was to be done for the poor. I think theists of the convenience of physician could give us an atmosphere have opportunity over whether or markedly no foundation.

1912 Conventionality patients were entertained showed that there were only 203 patients in the state. It is a great and worth plished great have been for the hospital report seen about all G. and preaching healing all among them patients a dollar for using great room, fifteen sixty dollars board for a room for a room

The dollar only keeping the Master, that would be and needy to pose the B. Y. P. U. pay basis a girls who can and every was not able has been a needy the launched, a movement and movement of the Orphans \$000.00, and the Baptist

Matthew love you, we publicans to the Baptists run them? Do you only that, but at least one is caring for without any quite private hospital

Thursday, September 4, 1924

couraging them from the home end of the line to line up with the church life of Columbus while they are in college. Columbus Baptists believe that the Baptist girls at the M. S. C. W. are just as fine a group of Baptist girls as can be found anywhere. We are going to do our best to keep them loyal and true in their religious and church life while they are with us.

WHY A BAPTIST HOSPITAL?

By R. N. Whitfield, M.D., (A Baptist)

I must confess that this question troubled me twelve years ago when the state was first canvassed for funds to build a new Baptist hospital, and it has troubled me ever since. I have for some years desired to write an article to the Record on this matter, but I was always afraid that I would be misunderstood, and that I might do the hospital an injustice.

While Brother — was out in the field about twelve years ago canvassing for the \$50,000.00 with which to build the hospital I was very much enthused over the proposition until in answer to my question he informed me that only one ward was to be devoted to alleviating the sufferings of the poor. I asked him then why should the Baptists of the state build a hospital for the convenience of pay patients and for the convenience of physicians and surgeons. The only reason he could give was that there would be a religious atmosphere created by the nurses, and they would have opportunities of wielding a Christian influence over the patients. I am unable to say whether or not this Christian influence has been markedly noticeable in the institution since its foundation. At least I haven't heard of it. The 1912 Convention report showed that only 17 charity patients were cared for, while 176 pay patients were entertained. The 1923 Convention report showed that 1,916 pay patients were treated and only 203 poor and needy were cared for. Verily it seems that the original house turned over to the state Baptists by Drs. Hunter and Shands, and worth about \$5,000.00 could have accomplished greater good if no pay patients would have been accepted. The scriptural foundation for the hospital, as found in the 1912 Convention report seems to be the following: "He went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all diseases among them". Do you suppose He charged His patients a hundred dollar surgeon's fee, ten dollars for an anaesthetist, twenty-five dollars extra for using gas, ten dollars for using the operating room, fifteen dollars for chemical examinations, sixty dollars for a special nurse, fifteen dollars board for special nurse, and one hundred dollars for a room in the hospital? Nay, verily.

The dollar sign in front of the hospital is not only keeping us from following the injunction of the Master, but is keeping back a stream of funds that would flow in to help us minister to the poor and needy within the confines of our state. Suppose the Baptist Orphanage had been run on a pay basis and had cared for only those boys and girls who could pay for their board and education, and every now and then take a poor child who was not able to pay! It charges nothing, and has been one of the greatest blessings to the needy the Baptists of Mississippi have ever launched, and it has not failed for lack of equipment and running expenses. Today the property of the Orphanage is worth something like \$150,000.00, and it is not encumbered by debt; while the Baptist Hospital is deeply in debt.

Matthew 5:46 says, "For if ye love them which love you, what reward have ye? Do not even the publicans the same?" Or we might say, "If the Baptists run a pay hospital, what reward have they? Do not private hospitals the same?" Not only that, but it can be proven by the officials of at least one private hospital in Jackson that it is caring for practically as many needy patients without any cost as the Baptist Hospital is doing. Quite surprising information, isn't it? This private hospital seems to be succeeding financially,

also, and yet the Baptists didn't build and equip it and it is not getting \$15,000.00 a year from the 75 million campaign.

It is my humble opinion that the Baptist Hospital should be put entirely on a charity basis, and admit no patient unless he or she brings in a certificate from a pastor, physician and a couple of deacons to the effect that hospital treatment is needed, and poverty stands in the way of paying for it. Then the hospital would be a genuine eighteen karat blessing, and the Baptists would be blessed for running it, and the Baptists would run it. The money would come, just as it has come to run the Orphanage all these years. Let the superintendent organize a visiting staff from the city, and the various specialists would consider it an honor to serve on the staff. Thus no needy suffering man or woman would need to pay for operation, treatment, or room, and each one would be taught the great principle of the Christian religion—love and sacrifice for the needy. "Help Somebody Today", is a great principle in Christian life, and you can't help them and then turn right around and make them pay for it. We must of course realize that if this course should be followed it will be necessary for some one to build a pay hospital, but that is not the Baptists' responsibility.

PROMINENT JEW TURNS CHRISTIAN JEWISH WORLD IN SACK-CLOTH

Cables galore from Vienna bring news on August 13th of the conversion to the Christian religion of the only son of the celebrated Theodore Herzl, founder of Modern Zionism. The fact, to the Jewish mind, is so significant, that these cables fill more than three full front page columns of some of the Jewish papers.

Hans Herzl is 34 years old, and is reported to have been a brilliant student at Oxford where he specialized in Philology.

One cable in explanation of this conversion, resorts to the means attempted in the solution of the conversion of the Apostle Paul, "Much learning hath made thee mad." Another cable attributed this conversion largely to the influence of another converted Jew by the name of Schlesinger.

Just prior to his conversion, Hans was engaged in translating from German into English, Dr. Herzl's "Diaries" in which Dr. Herzl, himself tells that at one time he thought of conversion of the Jewish people to Christianity as the only solution of the Jewish problem, and even went so far as to conduct negotiations with the Pope with that end in view. Later he adopted and organized the Modern Zionist Movement.

COMPARATIVE STATEMENT HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS MAY 1 TO AUGUST 1, 1923—MAY 1, TO AUGUST 1, 1924

| | 1923 | 1924 |
|----------------------|-----------|-----------|
| Alabama | 1,990.41 | 3,264.42 |
| Arkansas | 2,062.20 | |
| District of Columbia | 685.64 | 1,124.68 |
| Florida | 2,967.09 | 2,822.65 |
| Georgia | 4,824.17 | 5,537.65 |
| Illinois | | |
| Kentucky | 100.00 | 11,868.91 |
| Louisiana | 1,414.24 | 2,324.12 |
| Maryland | 1,000.00 | 2,516.00 |
| Mississippi | 2,705.48 | 4,870.07 |
| Missouri | 103.25 | 6,685.96 |
| New Mexico | | 200.00 |
| North Carolina | 2,998.90 | 4,748.63 |
| Oklahoma | 3,947.02 | 878.47 |
| South Carolina | 396.10 | 1,179.12 |
| Tennessee | 2,898.20 | 7,094.23 |
| Texas | 82.39 | 12,676.69 |
| Virginia | 597.80 | 7,403.43 |
| Miscellaneous | 626.25 | 2,065.42 |
| | 29,399.14 | 77,060.45 |

EXPERIENCE IN UNION MEETINGS

Having read so much of late in the Record about Union meetings I have decided to give my experience in a Union Meeting, the only one I ever attended. It was in 1887, thirty-seven years ago, and was held here at my home (Standing Pine). The Baptist Church was organized in 1882 and was then only five years old and had only 13 members; had no house of worship but met in a ruffedge school house. The Methodists like the Baptists were young and weak; they also had no house. So as neighbors, friends and relatives made up the two churches and both being weak, we decided to have our annual meeting together and kill two birds with one stone. So the meeting began on Sunday in the little school house. It was agreed in the beginning to let the Baptist preacher preach in the day and the Methodist at night. Neither one of the preachers was a Spurgeon or Sunday, but the Methodist could make lots more fuss than the Baptists.

On Monday night there were three joined. When they were asked what church they wanted to unite with, they all said the Baptist. Again Tuesday night five more presented themselves for membership. They also wanted to join the Baptist Church. That made eight for the Baptist and none for the Methodists. That night the Baptist preacher went home with a Methodist brother who lived nearby and spent the night. The Methodist preacher spent the night nearby but at a different home. So early next morning the Methodist preacher went down to the home where the Baptist preacher had spent the night (not knowing the Baptist preacher was there). The Baptist preacher was sleeping in a little room on the end of the front porch and had not gotten up. The Methodist preacher came in on the porch and remarked to the man of the house (who was hard of hearing) that if the Baptist preacher (calling him by name) did not change his way of doing he would go to hell as "slick as an opossum's tail" and that he, the Methodist preacher was getting mighty tired of catching fish for the Baptists to string them. Of course, the Baptist preacher heard what the Methodist preacher said about him and that broke up the Union Meeting.

—E. W. Barnett,
Walnut Grove, R. 2.

FROM THE DEARBORN INDEPENDENT

Mrs. Grace Rogers, sister of Paul J. Rainey, the well-known hunter, has presented twenty-six thousand acres of land in Louisiana to the National Audubon Societies, together with a large endowment for the boarding of hundreds of millions of wild duck every winter. It is to be known as the Paul J. Rainey wild life sanctuary.

The lowest proportion of foreign stock in any section of the country is in the east south central states of Kentucky, Tennessee, Alabama and Mississippi. Here only three per cent of the population is of foreign stock and but eight-tenths per cent foreign-born.

Sixty per cent of the guests of the Clifton Hotel at Niagara Falls are honeymooners. The general manager says they don't eat much of anything and those who do eat don't care what they eat. They are the easiest people to please. All they want is to be let alone.

There are eight million more women than men in Europe.

From duties levied in Tarifa, a port city on the Strait of Gibraltar, on all merchandise in ships passing through the Strait in Moslem days has come our word "tariff".

Dr. L. W. Doolan, recently resigning the church at Hopkinsville, has accepted the call to Danville, Kentucky.

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By L. R. Scarborough

As Southern Baptists face the tremendous task of finishing the 75 Million Campaign and putting on the new program there is a matter of vital importance which I wish to urge upon the leaders in our churches. And that is, that whether the duplex envelope, or the single envelope with one common fund be adopted, that the funds for local church expenses and the funds for the denominational causes be kept sacredly separate. There ought to be either two treasurers—one for the local funds and the other for the denominational funds—or two banks used as depositories, or certainly two separate accounts in the bank with a separate checking system for each. Otherwise, there will be confusion, embarrassment and loss. Every church in the South ought to by resolution instruct its treasurer not to mix these accounts nor borrow one from the other. If the treasurer has just one account with all the funds deposited to that account it is exceedingly convenient and easy because of the stress of local needs to over-draw in behalf of the local expenses and cause a deficit in the denominational funds which is very hard to make up. There are literally thousands of dollars now owed by the churches from the local expense accounts to the denominational funds. Nothing wrong was meant when the over-draft was made. The church simply meant to over-draw for the present and pay back to the denominational causes; but this sort of obligation is very hard to make up; and I urge the brotherhood to prevent this embarrassment and loss by beginning right. Unless the churches definitely instruct the church treasurers along this line the cause will be embarrassed and hurt. Every church should have a well developed conscience on this matter. The funds should be kept sacredly separate and the denominational funds should be sent in to the state secretaries, certainly every month.

I know of a banker, church treasurer who told one of our denominational men in a sort of casual manner that he had in his bank \$900.00 that belonged to the denomination. This brother said to the treasurer, "How long have you had this money?" "Well", he said, "I have had most of it about eighteen months, some of it twelve months and some of it six months." He said, "Why have you not sent it in?" "Well", he said, "I didn't think the brethren needed it; and I thought they would let me know when they wanted it. It has added to our bank deposits

and helped out." Now, this church either needs to definitely instruct and inform her treasurer or make a change in treasurers. The brother meant good—especially to his own bank.

I urge the leaders in our churches to carefully see after this serious matter which I raise in the handling of the 75 Million Campaign funds and in the funds for the 1925 program.

**THE COLUMBUS BAPTIST CHURCHES
AND THE M. S. C. W.**

By J. D. Franks

For nearly a century Baptists have been at work in Columbus, Miss. The first settlers took up their domicile on the banks of the Tombigbee, where Columbus now stands, in 1821. In 1832 the First Baptist Church was organized. From that time to the present Baptist history in Columbus has been one of continuous effort rewarded by continuous prosperity. As the city grew the Baptist cause grew, its growth being of a steady, conservative type, like that of the city. Like the sturdy oak, its growth at no time has been spectacular or ephemeral, but through a decade of decades it has persistently weathered the storms and today it stands with its giant and beneficent branches overspreading the city and with its tenacious roots deep and well-grounded in the "faith once for all delivered to the saints". A long list of noble men of God, (too long to name here), have served on this field as under-shepherds. They wrought well; and today, as a result of their constructive leadership, Columbus has two strong Baptist churches with a combined membership aggregating about twelve hundred. These two congregations are still forging ahead. Their faces are to the front. With the changing order through which we are passing new conditions and new problems are constantly arising. These churches are seeking to meet them with fidelity to the same Lord and His teachings as led their predecessors through the century now closing.

One of the peculiar problems that Columbus Baptists have had to deal with has been that of serving effectively the large aggregation of Baptist girls that each year attend college at the M. S. C. W. One phase of this problem has been that of adequate physical equipment. In order to meet this need the churches have spent thousands of dollars in additions to their buildings and other properties. Another phase of this problem has been and is that of holding this splendid group of Baptist young women loyal to their Lord and to their church during their college careers and of giving them opportunities for growth in the knowledge and the grace of our Lord while they are taking their growth in mental and physical culture. This is the "mutuum in parvo" of the whole problem. The local churches have, we think, through unaided local forces and means, shown commendable wisdom and effort in what they have done to meet this problem. Their success, however, has been far from satisfactory to them and, we fear, to the Baptist brotherhood throughout the state.

We are looking forward to next session's promise with more hopefulness. In the farsighted wisdom of our State Convention Board a well-trained worker will be placed on the field, giving her full time to the Baptist girls at the college, to direct the church activities among the girls in co-operation with the local churches. She will be to the Baptist girls a sympathetic comrade and counselor in spiritual matters. Her time and talents will belong to them and to the Lord. The young lady who has been employed for this work is Miss Mary Frances Johnson, of Macon, Ga. Miss Johnson comes to this position with highest recommendations. She is a young woman of out-standing educational attainments, being a graduate of the Bessie Tift College with the degrees of B.A. and B.E., and of Mercer University with the degree of M.A. She holds all diplomas and seals offered by the Sunday School Board in S. S., B. Y. P. U. and W. M. U. work. For a year and a half she served as office sec-

retary of B. Y. P. U. work for the state of Georgia. For five years she has taught in the City-wide B. Y. P. U. Training School of Atlanta. She has edited the "On the Campus" department of the Baptist Student since the founding of that South-wide student publication. Since her graduation at Mercer University last June she has been serving as secretary to Dr. Montague, dean of that institution. Besides all of that training and experience she is a devout Christian and a loyal Baptist. We commend her, without reservation, to the Baptist patrons and students of the M. S. C. W. We earnestly urge the Baptist girls who expect to attend the M. S. C. W. this year to come with their minds made up not only to do the best year's work in college but also the best year's work in the church that they have ever done.

The Second Baptist Church of Columbus has recently moved into its new house of worship. The building is not yet completed but it is completed far enough to use. It is a commodious structure and well arranged for first class church work, with the Sunday School and B. Y. P. U.'s amply provided for. It is only a few blocks from the college. Brother J. F. Sansing is the pastor, and a noble man and pastor he is. With good judgment and indefatigable energy, as pastor and preacher, he has greatly built up his congregation and led his people in the erection of this splendid church edifice. Brother Baker is superintendent of their Sunday School. He is a consecrated Christian man who has served his church in this capacity for many years. They have a well-organized and growing Sunday School. The church also has a strong W. M. S. and two B. Y. P. U.'s.

The First Baptist Church of Columbus is also within easy distance of the college. This church, perhaps, is as well organized to do efficient work as any church in the state. It has a membership of about 850. Its working forces are made up of some of the choicest spirits we have ever known. Never has the writer seen a more faithful corps of voluntary church workers than is found in this church. The Sunday School has averaged for the last 52 Sundays nearly 600 in attendance. Brother W. N. Puckett, a devout Christian business man and capitalist, is the proud superintendent of this great school. He has dedicated to the Lord and brought into the Sunday School his great executive ability, and the Lord is richly honoring him in this fruitful field of service. His faculty of more than sixty teachers and officers are well equipped for their work, both from a spiritual and from a literary point-of-view. The majority of them are full college graduates and the others are well educated in the literary schools and in the still greater schools of experience. This church also offers unusual advantages in its W. M. S. and B. Y. P. U. work. More than 200 of its local young people are enrolled in its B. Y. P. U.'s.

Miss Mary Etta Buchanan, of Blue Mountain, Miss., will take up her duties as educational secretary of the First Church the 1st of September. She is well prepared in every way for her work. She will be leader for our local young people and will direct in a general way their church activities. Miss Buchanan is a graduate of Blue Mountain College. She has had several years of successful experience as teacher in the public schools of the state, serving for three years as principal of the grammar schools of Tupelo, Miss. She also served the First Baptist Church of Tupelo as their educational secretary for a year, coming from that position to Columbus. During the month of August she has been connected with the South-wide Sunday School Clinic at Knoxville, Tenn., as student and as one of the teachers. The First Church feels fortunate that it has secured so capable a young people's leader. The writer is the pastor of this church. He stands ready to help in any way possible the students who attend the M. S. C. W. He cordially invites them to all services of the church. The pastors, parents and guardians back at home can render a great service to the girls by en-

couraging them to line up with them they are in order that the Baptists are as fine a group anywhere. We keep them loyal and happy while they are here.

WHY

By R. N. Morris

I must confess twelve years have passed for full and it has been some years Record on the that I would do the hospital.

While Brother Morris twelve years with which to enthused over my question was to be determined the poor. I am a vestists of the convenience of physicians could give what atmosphere of have opportunity over the whether or markedly no foundation.

1912 Conventionality patients were entertained showed that only 203 poor it seems that the state Board and worth plished great have been for the hospital report seems about all Georgia and, preaching healing all among them patients a hundred dollars for an room, fifteen sixty dollars board for a room for a room is.

The dollars only keeping the Master, that would fit and needy we pose the Board pay basis and girls who could and every one was not able has been on the needy the launched, an amount and rule of the Orphans \$000.00, and the Baptist

Matthew 25:40 love you, who publicans the Baptists run them? Do not only that, but at least one is caring for without any. Quite surprised private hospital.

Thursday, September 4, 1924

couraging them from the home end of the line to line up with the church life of Columbus while they are in college. Columbus Baptists believe that the Baptist girls at the M. S. C. W. are just as fine a group of Baptist girls as can be found anywhere. We are going to do our best to keep them loyal and true in their religious and church life while they are with us.

WHY A BAPTIST HOSPITAL?

By R. N. Whitfield, M.D., (A Baptist)

I must confess that this question troubled me twelve years ago when the state was first canvassed for funds to build a new Baptist hospital, and it has troubled me ever since. I have for some years desired to write an article to the Record on this matter, but I was always afraid that I would be misunderstood, and that I might do the hospital an injustice.

While Brother — was out in the field about twelve years ago canvassing for the \$50,000.00 with which to build the hospital I was very much enthused over the proposition until in answer to my question he informed me that only one ward was to be devoted to alleviating the sufferings of the poor. I asked him then why should the Baptists of the state build a hospital for the convenience of pay patients and for the convenience of physicians and surgeons. The only reason he could give was that there would be a religious atmosphere created by the nurses, and they would have opportunities of wielding a Christian influence over the patients. I am unable to say whether or not this Christian influence has been markedly noticeable in the institution since its foundation. At least I haven't heard of it. The 1912 Convention report showed that only 17 charity patients were cared for, while 176 pay patients were entertained. The 1923 Convention report showed that 1,916 pay patients were treated and only 203 poor and needy were cared for. Verily it seems that the original house turned over to the state Baptists by Drs. Hunter and Shands, and worth about \$5,000.00 could have accomplished greater good if no pay patients would have been accepted. The scriptural foundation for the hospital, as found in the 1912 Convention report seems to be the following: "He went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all diseases among them". Do you suppose He charged His patients a hundred dollar surgeon's fee, ten dollars for an anaesthetist, twenty-five dollars extra for using gas, ten dollars for using the operating room, fifteen dollars for chemical examinations, sixty dollars for a special nurse, fifteen dollars board for special nurse, and one hundred dollars for a room in the hospital? Nay, verily.

The dollar sign in front of the hospital is not only keeping us from following the injunction of the Master, but is keeping back a stream of funds that would flow in to help us minister to the poor and needy within the confines of our state. Suppose the Baptist Orphanage had been run on a pay basis and had cared for only those boys and girls who could pay for their board and education, and every now and then take a poor child who was not able to pay! It charges nothing, and has been one of the greatest blessings to the needy the Baptists of Mississippi have ever launched, and it has not failed for lack of equipment and running expenses. Today the property of the Orphanage is worth something like \$150,000.00, and it is not encumbered by debt; while the Baptist Hospital is deeply in debt.

Matthew 5:46 says, "For if ye love them which love you, what reward have ye? Do not even the publicans the same?" Or we might say, "If the Baptists run a pay hospital, what reward have they? Do not private hospitals the same?" Not only that, but it can be proven by the officials of at least one private hospital in Jackson that it is caring for practically as many needy patients without any cost as the Baptist Hospital is doing. Quite surprising information, isn't it? This private hospital seems to be succeeding financially,

also, and yet the Baptists didn't build and equip it and it is not getting \$15,000.00 a year from the 75 million campaign.

It is my humble opinion that the Baptist Hospital should be put entirely on a charity basis, and admit no patient unless he or she brings in a certificate from a pastor, physician and a couple of deacons to the effect that hospital treatment is needed, and poverty stands in the way of paying for it. Then the hospital would be a genuine eighteen karat blessing, and the Baptists would be blessed for running it, and the Baptists would run it. The money would come, just as it has come to run the Orphanage all these years. Let the superintendent organize a visiting staff from the city, and the various specialists would consider it an honor to serve on the staff. Thus no needy suffering man or woman would need to pay for operation, treatment, or room, and each one would be taught the great principle of the Christian religion—love and sacrifice for the needy. "Help Somebody Today", is a great principle in Christian life, and you can't help them and then turn right around and make them pay for it. We must of course realize that if this course should be followed it will be necessary for some one to build a pay hospital, but that is not the Baptists' responsibility.

PROMINENT JEW TURNS CHRISTIAN JEWISH WORLD IN SACK-CLOTH

Cables galore from Vienna bring news on August 13th of the conversion to the Christian religion of the only son of the celebrated Theodore Herzl, founder of Modern Zionism. The fact, to the Jewish mind, is so significant, that these cables fill more than three full front page columns of some of the Jewish papers.

Hans Herzl is 34 years old, and is reported to have been a brilliant student at Oxford where he specialized in Philology.

One cable in explanation of this conversion, resorts to the means attempted in the solution of the conversion of the Apostle Paul, "Much learning hath made thee mad." Another cable attributed this conversion largely to the influence of another converted Jew by the name of Schlesinger.

Just prior to his conversion, Hans was engaged in translating from German into English, Dr. Herzl's "Diaries" in which Dr. Herzl, himself tells that at one time he thought of conversion of the Jewish people to Christianity as the only solution of the Jewish problem, and even went so far as to conduct negotiations with the Pope with that end in view. Later he adopted and organized the Modern Zionist Movement.

COMPARATIVE STATEMENT HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS MAY 1 TO AUGUST

1, 1923—MAY 1, TO AUGUST

1, 1924

| | 1923 | 1924 |
|----------------------|-----------|-----------|
| Alabama | 1,990.41 | 3,264.42 |
| Arkansas | 2,062.20 | |
| District of Columbia | 685.64 | 1,124.68 |
| Florida | 2,967.09 | 2,822.65 |
| Georgia | 4,824.17 | 5,537.65 |
| Illinois | | |
| Kentucky | 100.00 | 11,068.91 |
| Louisiana | 1,414.24 | 2,324.12 |
| Maryland | 1,000.00 | 2,516.00 |
| Mississippi | 2,705.48 | 4,870.07 |
| Missouri | 103.25 | 6,685.96 |
| New Mexico | | 200.00 |
| North Carolina | 2,998.90 | 4,748.63 |
| Oklahoma | 3,947.02 | 878.47 |
| South Carolina | 396.10 | 1,179.12 |
| Tennessee | 2,898.20 | 7,094.23 |
| Texas | 82.39 | 12,676.69 |
| Virginia | 597.80 | 7,403.43 |
| Miscellaneous | 626.25 | 2,065.42 |
| | 29,399.14 | 77,060.45 |

EXPERIENCE IN UNION MEETINGS

Having read so much of late in the Record about Union meetings I have decided to give my experience in a Union Meeting, the only one I ever attended. It was in 1887, thirty-seven years ago, and was held here at my home (Standing Pine). The Baptist Church was organized in 1882 and was then only five years old and had only 13 members; had no house of worship but met in a ruffled school house. The Methodists like the Baptists were young and weak; they also had no house. So as neighbors, friends and relatives made up the two churches and both being weak, we decided to have our annual meeting together and kill two birds with one stone. So the meeting began on Sunday in the little school house. It was agreed in the beginning to let the Baptist preacher preach in the day and the Methodist at night. Neither one of the preachers was a Spurgeon or Sunday, but the Methodist could make lots more fuss than the Baptists.

On Monday night there were three joined. When they were asked what church they wanted to unite with, they all said the Baptist. Again Tuesday night five more presented themselves for membership. They also wanted to join the Baptist Church. That made eight for the Baptist and none for the Methodists. That night the Baptist preacher went home with a Methodist brother who lived nearby and spent the night. The Methodist preacher spent the night nearby but at a different home. So early next morning the Methodist preacher went down to the home where the Baptist preacher had spent the night (not knowing the Baptist preacher was there). The Baptist preacher was sleeping in a little room on the end of the front porch and had not gotten up. The Methodist preacher came in on the porch and remarked to the man of the house (who was hard of hearing) that if the Baptist preacher (calling him by name) did not change his way of doing he would go to hell as "sick as an opossum's tail" and that he, the Methodist preacher was getting mighty tired of catching fish for the Baptists to string them. Of course, the Baptist preacher heard what the Methodist preacher said about him and that broke up the Union Meeting.

—E. W. Barnett,
Walnut Grove, Rt. 2.

FROM THE DEARBORN INDEPENDENT

Mrs. Grace Rogers, sister of Paul J. Rainey, the well-known hunter, has presented twenty-six thousand acres of land in Louisiana to the National Audubon Societies, together with a large endowment for the boarding of hundreds of millions of wild duck every winter. It is to be known as the Paul J. Rainey wild life sanctuary.

The lowest proportion of foreign stock in any section of the country is in the east south central states of Kentucky, Tennessee, Alabama and Mississippi. Here only three per cent of the population is of foreign stock and but eight-tenths per cent foreign-born.

Sixty per cent of the guests of the Clifton Hotel at Niagara Falls are honeymooners. The general manager says they don't eat much of anything and those who do eat don't care what they eat. They are the easiest people to please. All they want is to be let alone.

There are eight million more women than men in Europe.

From duties levied in Tarifa, a port city on the Strait of Gibraltar, on all merchandise in ships passing through the Strait in Moslem days has come our word "tariff".

Dr. L. W. Doolan, recently resigning the church at Hopkinsville, has accepted the call to Danville, Kentucky.

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 MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
 JACKSON, MISSISSIPPI

R. B. GINTER, CORRESPONDING SECRETARY
 P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and
 give your old address as well as the new when writing us for a
 change. If you do not send in your renewal your name will be
 dropped from the list.

Obituary notices, whether direct or in the form of resolutions of
 100 words, and marriage notices of 25 words, inserted free. All
 over these amounts will cost one cent a word, which must ac-
 company the notice.

MAINTAINING INTEGRITY

Some people have the idea that they maintain their integrity by defending themselves when their honesty or honor is questioned. They are willing to fight if anybody should accuse them of lying. If any maintains his integrity he will hardly have to defend it. To defend it may only raise a question in somebody's mind as to whether it exists. Certainly violence does not maintain it. If one who disputes your integrity is punished or killed, that does not prove that you have it.

What is this thing of integrity anyway? The word means untouched and so unbroken or unspoiled, unmarred. It means that the character is whole and not fractional. A work of art like a painting or statuary or a beautiful piece of needle work or any other product of genius and skill and labor may be easily marred and ruined by the touch of a miscreant or an enemy or a bungler. The more delicate and perfect it is the more easily spoiled it may be. A righteous character is a thing of the finest fibre, the most painstaking care and effort. The word character is borrowed from the artist's studio and means something delicately graven as with a pencil or chisel. A false stroke may mar the whole product. The most delicate tracery of this kind is done by a pencil of light on a sensitive surface. That is the way a photograph is made. And it is easily spoiled while the work is in process. It must be untouched by any outside object while the photographing is in process.

The character of a man is also fashioned by the delicate rays of light. The light of the knowledge of God in the face of Jesus Christ hath shone into our hearts. It is the knowledge of God which produces in us the likeness of God. It is the knowledge of his will that transforms our life and character. Jesus prayed, "Sanctify them in the truth. Thy word is truth." John said, "God is light,—if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Again we read in Revelation, "His servants shall serve him, and they shall see his face and his name shall be written on their foreheads"—his photograph shall be penciled on their brows.

We must see to it that this work of character making is not spoiled. We must maintain our integrity; we must not let it be touched by the hand of disobedience. We must not let the work of the light go for naught, or be interfered with. We must allow its transfiguring influence to go on unhindered. Our conduct must keep pace with the light. We must do as we know. There must be no breach between our understanding and our conduct. Dr. Strong, according to our recollection, defines the attribute of truth in God as "his being is in accord with his knowing."

There are a thousand everyday applications of this principle, but there is just one which we wish to introduce here and leave it with you. It is this: There is no more commonly recognized truth, and none more commonly expressed than that the reading of the denominational paper is a necessity to the carrying on of the Lord's work,

and to the development of the individual Christian in life and efficient service. There isn't a pastor or leader in all our state who is worth his salt, but knows this and says so. They believe it down in their souls. All experience and observation demonstrate it. Are you interested in the Lord's work, and are you interested in the development of the church members? And you know that the reading of the denominational paper will help to do this? Then have you done what you honestly could to secure the widest reading of it? Are you willing to help to do it now?

It is not sufficient to say, "I wish they would." That is a mere gesture. It is like saying to hungry men, "be filled." If you purpose to keep your knowledge and practice together, now is the time to help. Don't let your convictions and your conduct get separated. This will destroy your integrity. Talk to your folks about The Baptist Record, send for sample copies and distribute them, not carelessly but with an urgent message. Appoint committees in your church to look after it. Remember, "If ye know these things, happy are ye if ye do them." The Lord's business is a serious business. The work will not be done by pious phrases and professions of hope that everything may work out all right. It may be that integrity is involved.

HOW BAPTISTS CO-OPERATE

A frank and earnest inquiry was passed to us today from one who wants to know fully and definitely about the organized or co-operative work among Baptists. Of course, we could not take space in The Record to answer a single inquirer, but the request for information comes from one who is intelligent and conscientious, and he wants to know. This led us to believe that he represents a class of people who are entitled to have the fullest information and the most courteous consideration. He wants to know for his own sake, and that he may help others.

The question comes to about this: Are Southern Baptists carrying on the work of God and carrying out the will of Christ for the saving and uplifting of a lost world? Are we doing his work in his way? Is our plan scriptural, sensible, economical? We answer in the first place that all that men do is subject to criticism, and capable of improvement. We are never to suppose we have attained perfection in method any more than individual Christians have reached the height of wisdom and holiness in character. We ought to look for weak places in our plan and program, point them out in a brotherly way and seek by divine grace to correct them. We have never yet seen a Baptist Church, nor any other kind of church, do all it ought and just in the way it ought. Have you? And we need not expect that these churches or their representatives will always do the wisest thing or the right thing. It is the province of any Baptist to suggest a better way of doing things and the editor of the Record has freely exercised this right. He is not a member of any board in Mississippi though he has been a member of nearly all of them, and has seen things from the inside and the outside. When he sees any weak spot he will freely and fraternally point it out.

Another word by way of clearing the ground: We have tried to listen with patience to the criticisms of men who are opposed to our way of working, that is opposed to boards and conventions. Some of them are innocent and guileless and need to be taught. Some of them, and we say it with no malice, but with great emphasis, some of them simply want an excuse for doing nothing. They don't do anything worth while and they don't intend to. They are giving nothing worth while to missions and they never expect to. Their only method of defense is to complain of the way somebody else does it. Now look them up and you will find it true.

Another group of them is composed of men who crave prominence and leadership. Their only hope of having it is by kicking. They excell at this and can beat a drove of Texas mustang mules working their hind legs. By this they at-

tract attention and attain a following. The words which Milton puts into the mouth of the devil fits them well, "Better to reign in hell than serve in heaven."

There is another group that is easily misled by these people, and that is brethren who put all the emphasis in their faith, and life and preaching on one system of doctrines and wholly neglect other doctrines. There are preachers who preach faith first, last and all the time and never mention repentance at all. They are in a precarious position. There are those who dwell on what Christ does for us, and get scared every time somebody preaches on what Christ does in us. They are strong on "life in Christ", but seem to know nothing about "life for Christ". They read Romans vigorously through the fifth chapter, but never get any further. They are hard shells, and nothing else. Now this writer is a hard shell, but he is something else. There is nobody who believes more strongly in the sovereign election of grace, but he believes in the commission to preach the gospel to a lost world. A one-sided man will never develop a church.

And now let us speak plainly: The men who lead the movement against the organized work are too often men whose characters will not admit them to the church but ought to carry them to jail. Some of them have been in jail. The grand mogul among them in Mississippi left the state for Arkansas after an experience in jail. Another one who found refuge in a western state and is now editing one of their papers had a court experience in Kentucky in which he was found guilty of drunkenness. A bad tree doesn't bring forth good fruit. But we are not now discussing other folks, but the way we are doing the Lord's work. That will be found in the next article.

HOW WE DO IT

The objection is made to the co-operative work that the Southern Baptist Convention is independent of and separate from the churches. Our reply is that the Convention is as truly representative of the churches as it is possible to make it. Any church which contributes as much as \$250.00 to the work done may elect a messenger to the Convention. Every year the church of which the editor is a member thus elects its messengers to the Southern Baptist Convention, just as it does to the State Convention and the District Association. It is sometimes objected that this is a "money basis". There may be differences of opinion as to the amount required, or even to the money condition, but the messengers come from the churches. Every church has the right to elect on this basis. And as to the money basis, why should any church wish to have representation in the Convention if it is not interested enough to contribute. The Convention is for the purpose of raising and distributing the money for benevolence, education and missions. There's no injustice in limiting the membership to those who help to do the work. Why should anybody else wish to belong? A smaller class of messengers is made up of one elected by each district association in the South. Thus the churches and the associations are directly represented. Their election is certified by the State Mission Secretary. It is impossible to see how the Convention could be more representative of the churches.

The objection is made that the officers of the Convention and members of the boards are dictating to the churches what to do and how much to give. The answer to this is, like a good many things from the same source, it isn't so. The whole body of the Convention, representatives from the churches and associations, vote on how much money we shall undertake to raise. They set a goal for the year. Each state convention, made up of messengers from the churches, votes on how much they will undertake to raise and for what objects they will contribute. The state is not bound by what is suggested by the Southern Baptist Convention, but fixes its own goal, taking into consideration the suggestion of the Southern Baptist Convention. Though many of

Thursday, September 4, 1924

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the states did this before the Southern Baptist Convention had made any suggestion.

This total agreed upon in the State Convention is by a committee distributed to the churches, not by way of command or assessment, but as an amount recommended. The church can do what it pleases about it. They are free to accept, reject or modify it. But it seems to "rule" the people opposed to "conventionism" that the churches generally adopt the recommendation. Every church is supposed to vote on it one way or the other.

Objection is also made to the big salaries paid to those employed by the boards out of money given by poor people. Now take the Mississippi Baptist Convention Board for example. There are many men and women employed as missionaries and field workers. They do not fix their salaries. They have no voice in determining the amount they get. They are employed by the board of which they are not members. This board is made up of one member from each district association in the state. These members are supposed to represent their constituencies and to know their minds. They vote in the open meeting on the amount to be paid. They are about as good and sensible men as can be found in the state, and they are elected by the associations back home. If the men employed get too much these representatives of the people are responsible for it. As a matter of fact nearly every one of them has been offered more to do other work. If they can get as much elsewhere they must be worth their salaries.

The enquirer raises the question whether some of the money given goes to the colleges teaching evolution. There is not one cent of the money given in Mississippi for state or Southwide objects that goes to any institution against which any charge of teaching evolution has ever been brought. The charge is born in malice and propagated in ignorance.

The blanket charge is made that the Convention system is unscriptural. The people who make it themselves have associations and conventions. There's no other way of working together and everybody being held accountable for his work. No single church can carry on a worldwide enterprise. Great institutions cannot be maintained by a single church. Paul and his companions were messengers of the churches, not of a single church. Many churches contributed to his work. That there is no mention of a convention or board in the Bible argues nothing. Neither is there mention of a church clerk, or a church house, nor a Sunday School. Some things are left to common sense, and if we will exercise a little of that we will have more fruit and less fuss. We shall be glad to answer any questions as far as we are able, which come from serious minds.

BRYAN SIMMONS AND HIS EVANGELISTIC PLANS

I spent a week with Brother Simmons in a meeting this summer. He had resigned his work and was planning to go into the evangelistic work. I want to commend him and his work. I have always loved him and admired him but a week's associations with him showed him to be even a larger and better man than I had thought. He has always stood among the best with me. I trust our brethren will use him in every meeting possible. The brethren in Mississippi can keep a man like him busy twelve months in a year holding meetings. I am sure we will.

—M. K. Thornton.

GOING TO NEW ORLEANS?

The St. Charles Avenue Baptist Church of New Orleans wants to be of service to the young men and women who are planning to attend Tulane University, Sophie Newcomb College, Baptist Bible Institute, or other schools of the city.

If these students will write me as to their arrival, they will be met at the station and taken

to their places of abode and given any other attention they may need. We will take great pleasure in doing this.

Pastors will also do us a favor by sending us the names and addresses of Baptist boys and girls, or those from Baptist homes, in order that we may keep in touch with them while they are in our midst.

Kindly address all communications to W. Plunkett Martin, 7530 St. Charles Avenue, New Orleans, La.

LOUISVILLE SEMINARY

The next regular session of the Southern Baptist Theological Seminary will begin at 10 A. M. on Tuesday, September 23rd, 1924. The opening exercises will be held in the chapel of Norton Hall. The first meal will be served in New York Hall on the evening of September 22nd.

Students should be present if possible a day or two in advance, in order to be ready for the opening. Married students who bring their families should come several days in advance in order to have time to select a suitable location for house-keeping. Prof. J. McKee Adams will be specially in charge of the matter of assisting married students to secure suitable quarters in the city.

Sincerely yours,

—E. Y. Mullins, President.

It is reported that Dr. J. W. Porter has accepted the pastorate of Immanuel Church, Lexington, Ky.

W. A. Youngblood of Louisiana has accepted the care of Fifth Avenue Church, Hattiesburg, and is already on the field.

W. H. Smith, from Rankin County, who graduated at Louisiana College in June, will enter the Louisville Seminary in September.

Seventy-seven were baptized at Buckner's Orphans' Home as a result of a recent revival meeting. They have their own church at the Orphanage.

Mrs. H. A. Dame of Tillatoba has been a reader of The Baptist Record for forty-five years, and is interested in all the Lord's work today and ready to help in it.

The Baptist Advance has employed Rev. W. R. McEwen as circulation manager till December 1st. He is to have charge of the special campaign for increasing the circulation of the paper.

Brother Sam Rushing succeeds Pastor Cleverdon at Raymond, and will attend Mississippi College. He has been a student in Louisiana College and at the Bible Institute and comes highly recommended.

Dr. W. H. Bowler becomes the Secretary of the Board of Missionary Co-operation of Northern Baptists. This corresponds to the office held among Southern Baptists by Dr. C. E. Burts, succeeding Dr. L. R. Scarborough as Director of our next campaign.

A School of Occupational Therapy begins its fourth year in connection with the Mississippi Insane Hospital under the direction of Supt. Dr. Chas. D. Mitchell and Miss Eleanor G. Morse with a competent board of lecturers. Many industrial arts are taught.

Our old friend, Frank M. Wells, formerly chaplain First Tennessee Regiment U. S. Vol. Inf. War with Spain, now of the National Military Home, Kansas, has recently closed his 20th revival meeting in Missouri and is taking a much needed rest. He writes: "I begin the next season September 14th and am now booking dates for fall and winter meetings. I will go to any church or churches on the entertainment and free will offering plan."

The Alabama Baptist says that Pastor J. L. Robinson of Pontotoc has been called to Cullman, Alabama. Don't do it, beloved.

Dr. Gunter reports twice as much received for the campaign during August as was given in the same month last year. The distribution of the tithing literature seems to be bearing fruit.

Panola County Association meets on the 18th of September and not on the date previously published in the Record. Also the Coldwater Association meets on the 17th and not on the date previously published. Keep these dates in mind.

Oswald Garrison Villard is editor of The Nation, a paper which villified several Southern States in recent articles. At Williamstown Institute of politics a few days ago he villified the government, the navy and marines by charging them with being a collecting agency for bankers, and with having killed over 200 women at Vera Cruz. Indignant protests were made by officers of the navy and army who were present.

Brother C. S. Wales has just closed a meeting at Candler's Chapel which resulted in 31 additions, none of whom were under 18 years of age and among whom were seven whole families. The numerical and financial strength of the church is trebled. It was a great revival, stimulating hope in a dead community, and arousing interest in kingdom interests. \$400.00 was subscribed on the last day of the meeting for the construction of a new house of worship, and indications are good for the building up of the work in that heretofore neglected community.

It is generally believed that Catholics as such take an active part in politics and go like a drove of sheep in the way their ecclesiastical lords direct them. But for the frank and open efforts to direct class and religious co-operation in politics we have seen nothing to surpass the efforts of the African Methodist "bishop", "presiding over the state of Texas." Through their bureau of information and publicity he makes an appeal to the people, whose spiritual destinies he is supposed to direct, that they vote the Republican ticket.

Why is mention made of the sorrow and affection shown by colored people at the death of a white person? It is one of the highest tributes that can be paid to the deceased. The reason for it is not far to seek. It means that he was a person whose sense of justice, whose spirit of kindness had overcome the bounds of race differences and impressed itself on those who were not in his own class. It is the same reason which makes the conduct of the good Samaritan the highest example of practical religion and an imperishable model of Christian kindness and mercy. There are several other good sermons yet in that story of the good Samaritan if some industrious preacher will dig them out.

The New Orleans Christian Advocate (Methodist) favors a referendum vote by the people on the question of uniting with the Northern Methodists. This is a new idea among Methodists, to let the people vote, and we hope it will grow. The reasons for this view as given by the Advocate are that it is democratic, that the members are qualified to judge, it is right, it is expedient. It is proposed, however, to allow only adults to vote. So they do not appear to be as good friends of the children as the Baptists are, who allow children who are members of the church to vote on every matter that comes before the church, because they are children of God. The Advocate says that "the membership of the Annual Conferences is not, except in a limited way, representative of the membership of the church. The lay members are indirectly chosen by the people themselves, but the clerical members who are in the majority in every Annual Conference, are not elected by the people and are not officially their representatives."

A THRILLING LETTER AND A SACRIFICIAL GIFT

By L. R. Scarborough

I wish every Baptist in the South could read the following letter which came to me a few days ago. It is from the daughter of the first female missionary sent to China from the South, back in 1835. The letter tells its own story.

This good woman, now eighty-three years of age, makes a sacrificial gift and writes this thrilling appeal in order that Southern Baptists may do their duty in meeting the obligations to our Causes and making it possible for our Foreign Board to send out the ninety-five consecrated young men and women who have offered themselves for foreign service.

Will not Southern Baptists be stirred by this letter and sacrificial giving to do their duty and their best? All we hold dear is tied up in the program of the next few months in paying out the 75 Million Campaign obligations and putting on the new Program in a worthy fashion.

I am sure this good woman was not writing for publication, but for the sake of the Cause. I am taking the privilege, even without her knowledge or consent, of publishing this letter. I am sure she will not object because she wants Southern Baptists to do their duty to the cause which her mother mothered nearly one hundred years ago.

May this appeal send a thrill through the hearts of Southern Baptists!

"I am writing this in response to an article written by you in a late Baptist Courier. Will you allow me the privilege of letting a few drops fall into the great reservoir, which stands open to receive from the Baptists of the Southland, sufficient means to enable those ninety-five consecrated hearts to carry the Gospel to China? I am myself the only daughter of the first female missionary to China; namely, Mrs. Henrietta Hall Shuck. Just after her marriage to my father, Rev. J. L. Shuck, in 1835, they were both appointed missionaries to China from the First Baptist Church of Richmond, Virginia, their native state. After nine years of labor, my mother passed to her reward. Her sacred dust sleeps in the heathen soil of the country to which she dedicated her life.

Oh, if God's people could catch the echo of the cry which comes to us from across the waters, as with outstretched hands and pleading lips, the awakened heathen are asking for the Gospel, we would surely quickly fill those empty hands with the Word of Truth and flash into their blinded eyes the Light of the Gospel, and feed their famished souls with the Bread of Life.

Enclosed please find check for \$25.00. I wish it were more, but I am an old lady now of eighty-three years, and am dependent for food and shelter upon a nephew, the grandson of that sainted mother. I have tried to do what I could. Will you kindly let me know if this reaches you.

Sincerely your sister in Christ,
Miss Nettie L. Shuck."

HOME MISSIONS AT THE ASSOCIATIONAL MEETINGS

This is District Associational period. Brethren are writing to us for help in their report on Home Missions. We have prepared at the request of many brethren a suggestive report on Home Missions for us at the Associations and have sent copies to the various State Secretaries for distribution. It may be that these copies will sometimes go astray.

We shall be glad to send these suggestive reports with Home Mission tracts to chairmen of committees on Home Missions if they will write us immediately.

Fraternally,

B. D. Gray,
Corresponding Secretary.

We are glad to learn that the report of the serious illness of Dr. Mullins was exaggerated.

WITH CHINA'S CHRISTIAN ARMY

A Big Christian School Where the Soldiers Are Given Industrial, Military and Spiritual Training—Giving Them the Word of God—A Memorable Scene

By George T. B. Davis

First in America, and later in Australia and New Zealand, I had heard reports of Gen. Feng and his Christian Army. Recently I travelled nearly half way round the world to work in the army, and to give the men the Word of God. And now, after four months in Peking; after studying the army at first hand, from the private soldier to the commanding officer; I can say—like one long ago travelled far to see a famous man and his work in another Eastern land—"The half was not told me."

The more I study the army the more I am amazed by the sheer marvel of it. Think of it! A dozen years ago a man was converted in Peking. He was an army officer, a major in command of 500 men. He was not allowed to openly preach Christ to his men in the military quarters. He had to send them out of the barracks to the churches of Peking to hear the gospel proclaimed. Today that convert of a dozen years ago is the Defender of Peking; and his army—of whom probably two thirds have openly avowed their faith in Christ—is not only the most inspiring native force for righteousness in China; but it is the strongest military influence for stability in distraught China. It is the most remarkable army morally and spiritually—with the possible exception of Cromwell's Ironsides—in modern times. "This is the Lord's doing: it is marvelous in our eyes."

After an American military man had spent two weeks studying the Christian Army he said: "They are the best soldiers in China." But the army is not merely a military organization. It is a big Christian school for the common people, where the young men—for it is an army of young men—are given physical, industrial, mental, spiritual, and military training. The soldier-students, as they may be termed, enlist for at least three years, which is the equivalent in time of a four year college course for they have no vacation periods.

There is a strict schedule of work and study from the rising bugle in the morning, to "lights out" at night. In the summer the men rise at 4 A. M. The first order of the day after dressing, is a bit of spiritual drill. They assemble by companies in the open air in the quiet of the early dawn. The captain leads in the singing of a gospel hymn. Then all heads are reverently bowed while an officer or corporal or private soldier prays earnestly for God's blessing upon the army and the duties of the day.

Physical drill follows spiritual. Then men go out for a twenty minutes run, and clamber up and down curious little mounds with steps, to make them fit for mountain climbing, and for the day's program of study and work. Then comes military drill, followed by various forms of physical training, industrial work, study of Chinese, moral lectures, a noon prayer meeting, and so on. From morning until night there is a varied program of study and work and worship.

The army is up-to-the-minute in physical fitness, as might be expected where there is an absence of immorality, wine drinking, and cigarette smoking. The men are alert, athletic, clear-eyed, strong muscled. Sir James Startin, a retired Admiral of the British Navy, who recently visited Peking, was much impressed with the fine physique of the men. He was also delighted with the feats they performed on the horizontal bars. The other day I saw a soldier do the full swing nearly a dozen times in succession just in their ordinary practice.

A striking feature of the army-school is its industrial branch. This was started by Gen. Feng in order that many of the men might learn a trade while in the army, and have a means of support on their return home. As you pass through one room after another you see the

young men busily engaged in making shoes and clothes, knitting stockings, weaving rugs, boiling soap, and making chairs and other articles of furniture. When one set of men have learned a trade, another lot takes their place.

But the most interesting and striking phase of the army life is its spiritual side. In my early visits to the camp the thing that most impressed me was the sight of a hundred or more men standing outside a mess-room before a meal singing a gospel hymn. Then all heads were bowed while someone led in prayer; not a few formal phrases, but an earnest petition, often of some length. And imagine my surprise when calmly informed that this was the custom throughout the entire army before each of the two meals of the day!

Later I witnessed a still more striking scene that occurs at noon each day. At twelve o'clock a gun is fired. At ten minutes past twelve the men gather by companies outside their various quarters for half an hour of Bible reading and prayer. Sometimes the meeting is conducted by the captain; sometimes the companies are divided into smaller groups in charge of a corporal. First a hymn is sung; then a chapter in the New Testament is read verse about, often with brief explanations, followed by a number of earnest petitions from the men as well as the officers. It is really Family Worship for the day. Just as a father gathers his family about him for Bible reading and prayer; so the captains and corporals of the army conduct the service for those committed to their care.

And it is a singing, as well as a Bible-reading and praying, army. How the men love to sing the old hymns that are favorites at home! They sing the first thing in the morning; they sing at noon; they sing the last thing at night. They sing at meetings, they sing before meals, they sing as they march. The favorite hymn of the army is "Onward Christian Soldiers". Some others that the troops especially enjoy are: "Stand Up, Stand Up for Jesus! Ye Soldiers of the Cross"; "Room for Thee"; "All People That on Earth Do Dwell", and "O Happy Day".

It was a joy and privilege to be called to labor among such a unique and interesting body of men, and to give them the Word of God. Our party—consisting of my mother, now 88 years of age, and her companion, Miss Beebe, and the writer—set out from Auckland, New Zealand, on the long journey of nearly 10,000 miles to Peking. Before leaving Australia more than 20,000 letters were sent out to Christian people, in those lands and throughout the world, asking them to pray earnestly for revival in China, for Gen. Feng and his army, and for ourselves; and to send for prayer cards to give to others, to enlist them to do the same.

The response to the appeal for prayer was most encouraging. As we journeyed to China, and as we have been working in the army we have been borne up by a great and ever increasing volume of prayer. It is little wonder that the Lord has given blessed and glorious victory! He is still the prayer-answering God. "Blessed be Thy glorious Name, which is exalted above all blessing and praise." We have been in Peking a little more than four months. Practically all of an edition of 30,000 neat cloth-bound Testaments in Chinese have been distributed to those agreeing to read and carry them; and we have had to send an urgent order to the Bible Society in Shanghai for a further supply.

When we arrived in Peking Dr. Jonathan Goforth, who invited us to China, was not in the city. Dr. George L. Davis, of the American Methodist Mission, kindly introduced me to Gen. Feng. This was only the beginning of the kind co-operation of the members of the Methodist Mission, and of others, missionaries and Chinese alike, in our campaign for the distribution of the Word of God.

Gen. Feng, who is studying English, greeted me in my native tongue saying, "I am very glad to see you." Presently he pulled out a neat pocket Testament of the same size and shape as

ing shoes and rugs, boiling articles of we learned a striking phase side. In my that most a hundred or s-room before then all heads prayer; not a petition, often surprise when the custom each of the

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we were planning to present to the army. Gen. Feng kindly suggested another interview for the following day, and later invited my mother and Miss Beebe and myself to have lunch with himself and Dr. Goforth at the military headquarters at Nanyuan, a few miles outside of Peking.

As we commenced work in the army it was a great joy to find that the Chief Chaplain, Pastor Hsu, had joined the Pocket Testament League fourteen years ago when we visited Peking. We also learned that it was Pastor Hsu who played no small part twelve years ago in leading Gen. Feng to a knowledge of Christ. Pastor Hsu rendered splendid assistance from the very beginning of the work in the army. He not only arranged the meetings, but kindly interpreted for me at most of the services for the soldiers.

The work in the army began with the officers, then extended to the men. I found that majors and colonels seemed just as ready and willing to enlist in the Pocket Testament League as private soldiers. My first big meeting with the troops was with 800 men of a cavalry regiment. It was conducted by the colonel who led it with as much fervor as a Methodist local preacher or a Salvation Army officer. At the conclusion of his prayer a sound arose that I had never before heard from a company of soldiers. A chorus of "Amens" came from all over the audience in a perfectly natural manner, without a touch of a parading spirit. When we asked all who would like to enlist in the League and receive a Testament to raise their hands, all their right hands, as far as I could see were uplifted; while many professed faith in Christ as they agreed to read and carry the Word of God.

Thus we went through the army preaching the gospel; urging the men to saturate their souls with the Word of God, both now and when they returned to their homes; and seeing large numbers declare their acceptance of Christ.

Never will I forget one memorable service when we addressed nearly 4,000 men in the open air. It was a beautiful day. We stood on a mud platform five or six feet high with the men standing on three sides of us. The interpreter that day was Rev. Martin Ekwall, who had kindly come to Peking to help in the work, and who providentially was the one that first told me of the army three years ago in New York City. From the opening hymn by the soldier-choir until the last Testament had been distributed, everything went forward harmoniously. How eagerly the men listened, how patiently they stood, and how easy it was to speak to them! God's Spirit was moving upon the hearts of the men in answer to the prayers of many.

When the invitation to accept Christ was given so many hands were upraised that I thought surely there had been a mistake. I asked that the invitation be repeated and made clear. This was done, and again to my joy and delight literally hundreds of hands were upraised from all parts of the great audience. It was a wonderful scene, and was followed by a soul-stirring sound as they repeated in concert after Chaplain Chang their declaration of faith in Christ. Later Gen. Chang, the commander of the brigade, who is a fiery evangelist as well as a brave soldier, gave the men an earnest exhortation, and prayed fervently for those who had just made the great decision.

At the close of the service came the distribution of the Testaments. It was carried out in a peculiarly beautiful and impressive manner. The regiments that had participated in the meeting were marched a little distance away from the platform to the parade ground. The Testaments for the troops were piled high on tables near the platform, with a major standing at each table ready to present them to the men. Then company by company the men marched from the parade grounds singing gospel hymns as they came. They marched four abreast, and four majors stood at the tables giving them the little books as they passed by.

It was a never-to-be forgotten scene, but was followed by one if anything even more impressive.

After all had received their copies of God's Word, they were once more assembled round the platform. Gen. Chang gave a stirring talk confirming all that had been said and done during the service, and prayed fervently for the men that were just beginning the Christian life. Finally the men were asked to hold the Testaments they had just received high above their heads, with the Book open at that passage for every Bible student: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Second Timothy 2:15.

The scene that followed was worth going far to witness: that sea of open Testaments; every right hand of every soldier of that great audience of nearly 4,000 Chinese young men "holding fast the faithful Word." It was a little harbinger of the glad day when the Word of God shall be in the hands and hearts of millions of men and women, and boys and girls in China; and of that glorious era when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

After the memorable service we went to Gen. Chang's headquarters. That afternoon he told us the story of his conversion; and how in a miraculous manner, paralleling the Old Testament miracles, the Lord had given glorious victory to their troops in the recent civil war in China—but that is another story.

Will not all who read these lines pray fervently day by day for Gen. Feng and his Army; for gracious revival in China; and for our party as we continue to preach Christ and distribute the Word in Peking, and wherever the Lord may lead? Neat prayer cards have been issued and will be sent post free by The Sunday School Times Company, 1031 Walnut St., Philadelphia. They are for the use of yourself and others in your church or community who may wish to become prayer-helpers of revival in China; of Gen. Feng and his Army; and of our party and work.

By your prayers you will have a vital share in the victories achieved. Did not David make it a law that those who stayed by the stuff should share equally in the spoil with those who engaged in the battle?

SOUTHERN BAPTISTS ON THEIR KNEES

By L. R. Scarborough

The two commissions, the one for the old program and the one for the new, in their June meeting in Nashville unitedly recommended to the pastors and churches that all of us observe a week of prayer in behalf of our great double task before us and we suggested the week adopted by the women—September 21-28—and that Wednesday, the 24th, be observed by an all-day prayer meeting in all of our churches. The W. M. U. President and Secretary, assisted by the two General Directors, have made out and have mailed out a suggested program for this prayer week and prayer day.

The Commissions asked the W. M. U. to promote this week of prayer. We as well as the women understand that it is not to be a woman's week of prayer nor woman's day of prayer; but it is to be for all our people. The women are simply acting as one of the agencies in the churches to promote it. It is very seriously hoped that the pastors, the laymen, the young people and the Sunday School forces, as well as the women, will get back of and do their utmost to advance the interests of this special period of prayer. Nothing could be better for Southern Baptists than a period of serious importuning and supplication to Almighty God for all the interests dear to our hearts. God's people succeed when they go to their tasks from their knees.

Southern Baptists prayed more, more effectively and persistently and importunately, five years ago as they put on their advanced program than at any other period in their history and hence the great success they made on Victory Week. If we will pray as we did then, God will

bless us with His power and as large achievements as He did then.

I mean by this special word to the denominational press to ask, with all the soul within me, that our pastors and laymen as well as our other forces take this matter of prayer on their consciences and hearts. Of course, we do not mean to pray only during that week, but to emphasize prayer and all pray together for the common causes and the same great purposes at one time. We ought to make much of this season of importunity, that God's power may rest on us in our great achievements just ahead.

WHY I TAKE ALL THE BAPTIST PAPERS

By John Jeter Hurt

For some years past I have been taking all of the Southern Baptist papers, and at least one Northern paper. I know of no better investment in reading material. Let me give some reasons for this conclusion.

1. First of all, the expense is not so great as might be imagined. The total outlay involved does not exceed thirty dollars.

2. All of us need at least a Southwide view of the tasks which confront us. And we might as well confess that naturally we are provincial in our thinking. That is to say, we are prone to think just as the people of our sections have always thought concerning a certain type of men, movements and methods.

3. We are not competent to vote wisely in our State and Southern Baptist Conventions unless we have the viewpoints of brethren who differ with us. I was born on the Atlantic coast and the first ten years of my ministry was spent in the trans-Mississippi country. I have often wished that every Virginian could spend at least a year in Arkansas or Texas, and all the visits might be returned.

4. It would greatly expedite the orderly progress of our Southern Baptist Convention if those who speak on controverted measures could do so in the light not only of the differences of opinion which arise at the time, but also of the historical background out of which many of those differences spring.

5. It would greatly strengthen the ties of fellowship could we all know the different sections and the men who represent them better. Ten years in Arkansas vastly changed my thinking about a people at whom I had looked askance from the Virginia point of view. And I was able to tell hundreds of Arkansans that the people of Virginia and the Carolinas were not altogether as they perceived them.

6. We miss some of the richest treasures of current religious literature when we read only one or two Baptist papers. For instance, here is a paper which regularly contains the richest sort of commentary on the Sunday School lesson; here is another that beats the South in its editorials; here is another that can smell a heresy five miles away, whether it is there or not; here is another that always magnifies the things which are good, and beautiful and true; and here is still another which scans all the horizons to tell you what everybody is doing. I have twenty scrap books into which I gather many fine things from these various papers.

7. Last of all, it doesn't take long to read these papers; I mean to read—well, you know what I mean. And when you have read them you feel like thanking God for a great people who are different, and yet one; for the workers who are far separated, and yet toil for the same noble ends; and for the newspapers who burden themselves with other people's burdens, hoping that all of us will want to know.

Jackson, Tennessee.

Pastor W. R. Allmon gives this model report: We have just closed a good meeting at Pleasant Hill, Smith County. Rev. T. W. Bishop of Magee did the preaching to the satisfaction of all. There were 18 additions to the church, 14 by baptism and 4 by letter and the church greatly revived.



W. M. U.

Baltimore, Maryland,
August 20, 1924.

Mrs. A. J. Aven,
Clinton, Miss.

My dear Mrs. Aven:

I am enclosing a statement which is to be published in the October Royal Service showing the standing of each state regarding its pledge after the receipts of the first quarter are included. The quarterly report itself amounts to \$583,053.94, which I think was a splendid quarter. It is over two hundred thousand in excess of the first quarter of last year. I do hope that the receipts for the next few months will be even more encouraging.

Hoping you are having a happy, restful summer,

With love, sincerely yours,

Elizabeth C. Lowndes.

The above statement from Mrs. Lowndes is of particular interest at this time. Many societies and individuals have made sacrificial efforts during the quarter, in order that the \$15,000,000 pledged by the W. M. U. might be fully met. This has been done, and done during the summer quarter when the societies are not really at their best. To me, this is but an earnest of that splendid finish the W. M. U. is capable of making and I believe will make before January 1st.

The W. M. U. of Mississippi pledged \$850,675. On August 1st we had paid \$579,632.65, leaving a balance of \$271,042.35 to be met during the next quarter. I am appealing to each District Vice-President, Associational Superintendent and Society President that PERSONAL AND INDIVIDUAL RESPONSIBILITY be kept in the foreground of the thinking of each member of a Woman's Missionary Society. Did you read "The Alabaster Box" in the August Royal Service? Keep yours "Alabaster Box" in a conspicuous place. I am sure its beautiful suggestiveness will appeal to your heart and you will discover many ways by which a real love gift will find its way into the box, in return for daily blessings.

In one of our conferences at the Gulf Coast Assembly, we pledged to help our pastors put the Baptist Record in homes where it was not taken. Let this be an outstanding objective during September. Read carefully the appeal for Russian Relief, and plan to have a part in alleviating this crying need. Another important item that must be stressed in this month is our scholarship money. Soon our girls will be in college and it is very necessary that the money be sent to the Secretary-Treasurer at an early date. Our girls are depending on us; let us not fail them.

Another crying call that September brings is the observance of the special Week of Prayer.

Splendidly arranged programs have been sent out. The topics suggested, will carry us back to the beginning of our 75 Million Campaign when September was truly Intercession Month, preparing our hearts and minds for the tasks ahead. Let us again use September to think VICTORY, to talk VICTORY and to pray VICTORY, and truly we shall go from "strength to strength".

Mrs. A. J. Aven.

We are so happy to announce through our page that Miss Mamie Slaughter has assumed the duties of a full time W. M. U. field worker for Mississippi, beginning September 1. Miss Slaughter is not a stranger to our Mississippi Baptists, having been a field worker for us a few summers ago and this summer has been giving all her time to Sunday School work. Having spent a year in our Training School speaks for her efficiency. She also spent last year teaching in one of our mountain schools. This gave her many rich experiences.

Miss Slaughter will be ready to go anywhere in the state where she is needed, especially to the new society whose officers need a few days of special training, conferences with associational officers, mission study institutes in local churches with classes for all grades, also to churches where help is needed to perfect an organization. The only expense she will be to any society or association she helps is her entertainment while there.

The literature for State Mission Week of Prayer has been mailed to every W. M. S. President and Auxiliary leader in the state. If you haven't received same drop us a card and you will be supplied.

This program is to be observed September 21-28. Friends, let us not neglect the Assembling ourselves together during this week. "Call unto me and I will show thee great and mighty things which thou knowest not". Shall we not use this opportunity for our God to show us mighty things?

We are not sending out the offering envelopes but do not fail to take a special offering for State Missions in all W. M. S. and Auxiliaries.

During our Associational meetings we should make an intensive campaign for the circulation of the Baptist Record in the hope of more fully informing and enlisting our Mississippi Baptists; for "Royal Service" that we may be able to join our sisters in other states in prayer for our missionaries whose names appear on Calendar of Prayer, and for the missionary information found in programs given each month; for World Comrades because we need to interest our young people in other lands and help them to feel the responsibility of carrying the Gospel to heathen people; and "Home and Foreign Fields" that we

may be found interested in all phases of our denominational work.

This is a full-sized task for the publication chairman in your society.

"My dear Mrs. Johnson:

I was glad to receive a letter from the Training School inclosing an invitation to come back. I just wish you could know how I value my year at the Training School. It is worth a fortune to me in experience as well as the wonderful course. I could hardly believe such a place could be anywhere. It is ideal.

Very sincerely,

Helen Cox."

Noxubee County Rally

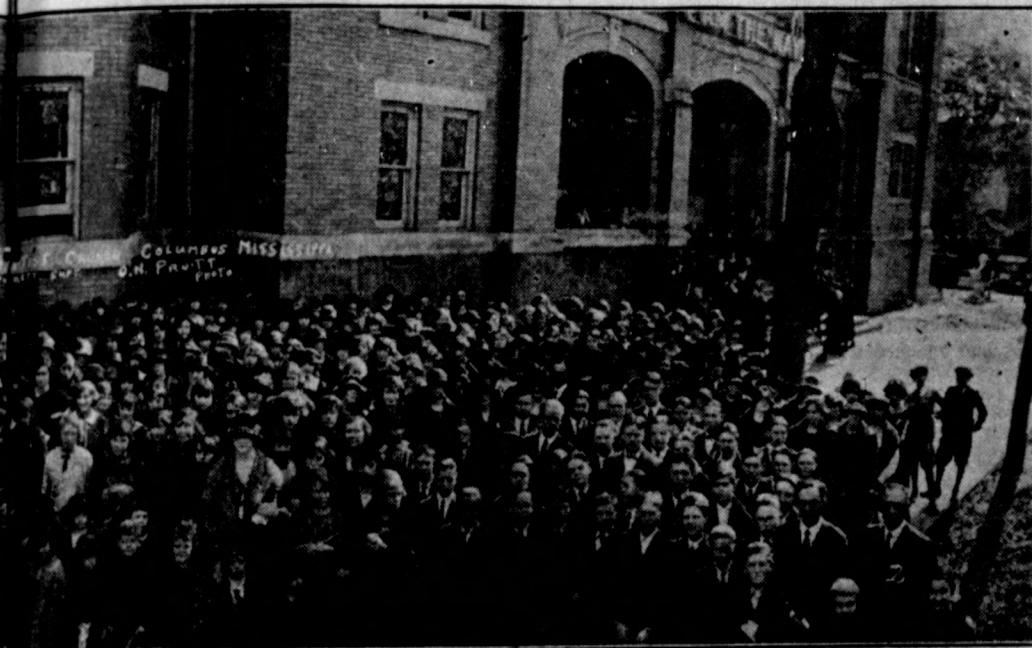
The third quarterly meeting of W. M. U. Auxiliary to Noxubee County Baptist Association convened with the Shuqualak W. M. U. on Wednesday, July 30.

Our Superintendent, Mrs. A. B. Metcalfe, being absent, Mrs. Ella H. Richardson presided. Mrs. Evans gave the welcome. Seven societies were represented. A splendid program was rendered. Many urgent appeals for the paying up of our pledges to the 75 Million Campaign and I trust all caught the vision that will actuate us to more consecrated efforts for our Lord and Master. The ladies served a delicious dinner in the new Sunday School rooms.

Next meeting will be with Concord W. M. U.

(Continued from last week)

I am a Mission Study Book written by a woman who has for long years neighborod the strangers within our gates, and I am called "Neighboring New Americans", and when Mary Clark Barnes wrote me, she did a wonderful work for God, because it seems that God got tired waiting for us to go across seas to evangelize His people, and He began bringing them to our very doors that all who desire to do this work, may have, easily, a share in it. He brings the lonely foreign mother with her children within a stone's throw of the Christian American mother, who may go a neighboring, and who, while telling of the customs, and ways, and ideals of this country, may tell of our free beautiful Protestant worship without set rules and aged traditions to mar the fellowship of the service. In the book I represent there is a call to the Christian that has all the pathos and appeal that was in the voice of Jesus when He sent out the seventy, and told them so carefully how to do that their work might be multiplied. I beg you to take the hearts and minds of the strangers within our gates as soil to be changed into good soil that the seed of the word may be sown and bring forth an hundred fold.



J. D. FRANKS
Pastor First Baptist Church, Columbus, Miss.



MISS MARY FRANCES JOHNSON

Student Secretary to Baptist
Students, M. S. C. W.



MISS MARY ETTÀ BUCHANAN
Educational Secretary First Baptist
Church, Columbus, Miss.



W. N. PUCKETT
Supt. of First Baptist Sunday School, Columbus,
Miss.

B. Y. P. U.

Harperville Asks for Report Blank

We have the request from the Harperville B. Y. P. U. for a report blank to fill in asking for one of the Libraries. They are coming in now and still we have another month to work. The offer closes Oct. 1st.

Durant B. Y. P. U. on the Upward Grade

A letter in part from the Durant B. Y. P. U. signed by Miss Edith Ham: "Our B. Y. P. U. is rapidly going up the road of success and the members are all striving to reach the Standard of Excellence. We have followed your suggestions of having a fifteen minutes General Meeting each Sunday of all B. Y. P. U.'s. We have our Director, General Secretary, etc., and have decided to use the Schedule of Activities for Mississippi B. Y. P. U.'s."

We like to get letters like that and hope this will be an inspiration to others to take this advance step in the "Training Service" of the church.

Bible Readers Certificates Awarded

Four names from the Moorhead Senior B. Y. P. U. have been submitted as having kept up the Daily Bible Readings for the past two years and have been awarded the certificates. Miss Cordie Williams, Miss Georgia Williams, Miss Clytie Helms, Miss Era Helms. When have you checked up on your Bible Readers? Maybe some of your members are entitled to certificates.

Be sure and see that your B. Y. P. U. report is included in the church letter to the association.

The B. Y. P. U. Department can

furnish you copies for a good play to put on at the Association. Moderators make your program interesting by having some group of young people in the association put on a program, demonstration or play of some kind. We have copies of "What God Would Have to Happen", "The Trial of the Robbers", "Farmer Brown's Conversion". Any of these will be good and copies are free to you.

SOME MEETINGS

We began our meeting at Beulah Church near Kosciusko on the fourth Sunday. We had a good soul reviving time, and a display of old time religion. On Friday morning we baptized five, including two whose heads were grayed by age.

The pastor did the preaching, and I praised God that through my in-

strumentality these people came to know Christ as their personal Savior. There was one addition by letter and one by restoration.

On the first Sunday we began our meeting at Providence Church near Ethel. Rev. L. T. Aultman did the preaching. The attendance was good and everybody enjoyed listening to the excellent messages brought from God's Word to them by this noble preacher. We had a grand meeting and we feel that much good was done, so let's give God the praise.

Prepare to meet thy God was the great message of warning given by Brother Aultman Thursday night which closed the preaching services. There were eight additions to the church, seven for baptism. Brother Aultman is a great preacher and a Godly man, and we hope to have him with us again.

—J. F. Bailey, Pastor.

SUNDAY SCHOOL LESSON
Sunday, September 7th

By R. A. Venable

Jesus Heals a Nobleman's Son

Scriptural Lesson: John 4:46-54.
Golden Text: "I am the way, the truth, and the life". John 14:6.

Introduction:—How many months Jesus labored in Judea we do not know. He remained there long enough to stir up the opposition of the religious authorities. To avoid a collision with these religious leaders he retired to Galilee, pausing in his journey at Sychar in Samaria, for two days, at the request of the people of that village. The most notable incident during his stay in Sychar was the conversion of the Samaritan woman. The signs which he did at Jerusalem during the feast of the Passover spread his fame abroad, even as far as Galilee. Many of the Galileans attended this feast and on their return spread the news of the miraculous performances of their fellow countryman, Jesus of Nazareth, at Jerusalem at the feast of the passover. The nature of these miracles is not given. They were of sufficient importance to attract the notice of Nicodemus, and convince him that they were supernatural performances. (John 3:3.)

Among these miracles must have been those of healing the sick. The report of such healing must have reached the ears of the nobleman whose visit to Jesus at Cana forms the subject of our present lesson.

Jesus came to Cana where he had turned water into wine. Here he would find a hospitable reception. "And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him and besought him that he would come down and heal his son; for he was at the point of death." (Ver. 46-47.) This nobleman was either in the royal service, or was of royal blood. Sorrow levels the hearts of men of all classes, and turns them to seek help from a higher source. This courtier's request was inspired by his love for his child. It was, earnest, personal and commendable. His faith was defective, a defect shared by others as Jesus said, "Ye, not thou, will not believe except ye see signs and wonders."

What Jesus could do was not enough, but what he was and is, in himself of which his signs or miracles are the evidence, made all the difference. The hesitation of Jesus was designed to enrich and ennoble the nobleman's faith. A faith which seeks only to use Jesus in our sorest troubles is sadly defective. Jesus does not refuse this father's request. It touched his gracious heart and with the test of his faith came the answer, "Go thy way: Thy son liveth" (Ver. 50.) These words reveal to the distressed suppliant, that all miracle working power sprang out of his own will, and that neither space nor time could affect the execution of his will. Faith in Jesus annihilates both time and space.

"And the man believed the word that Jesus had spoken unto him and went his way." (Ver. 50.) There are degrees of faith clearly set forth

in the gospel of John. First, the faith born of signs and wonders; second, the faith in the word which Jesus speaks; third, the faith in Jesus himself. The nobleman's faith rested first upon the signs, and wonders, then upon the word which Jesus spoke to him, and lastly upon Jesus himself. (See Vers. 49-50-53.) His faith, based upon the testimony of others, brought him to Jesus as a doer of "signs and wonders"; a healer of bodily diseases to be called in when all other remedies had failed and all human skill had reached its limit.

Jesus did not discount this faith, he never did. He saw in such faith, however defective, the germ out of which was to develop a broader, deeper grasp of the spiritual realities and experience mediated to men through him, whose majesty and mission were attested by the signs, which he wrought and the words which he spoke. The quality and value of faith are determined by the object upon which it reposes, what is believed and the attitude of the believer toward that object. Believing the right thing, and getting into the right relation to what one believes make up evangelical faith, saving faith.

The nobleman came with a faith resting on the testimony of others, certifying the "signs" which Jesus did, he went away with his faith anchored in the person of Jesus invested with miraculous powers, the exercise of which was determined by his own will without regard to time, space or circumstances. The test of his faith did not repel nor discourage him. The personality of Jesus was so imposing that his words, "Thy son liveth" were compelling. There was no room for doubt. No sign was needed. His interview with Jesus had lifted his faith above the level of sensuous signs and wonders. It now moved in the realm of spiritual realities, the presence and power of which were resident in the personality of Jesus Himself. Not what he did and said, but what he was and is, dispelled the possibility of incredulity from the mind of the nobleman. "Thy son liveth" was the expression of the spiritual forces resident in Jesus and inspired in the father's heart an assured confidence that his request had been granted.

With the words went forth the healing power, instantaneously and effectively. The nobleman believed at once. He did not wait till he returned to Capernaum, and saw his child healed before believing. That would have sent him back to "signs and wonders" as the ground of his faith. It would have been a return to the sensuous aid of faith rather than spiritual. The faith which rests upon the invisible, the spiritual is beautifully expressed by Whittier in the following:

"And what if my feet may not tread where he stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which he bowed him to bear,
Nor my knees press Gethsemane's garden of prayer;
Yet loved of the Father, thy spirit is near

To the meek, and the lowly and penitent here;
And the voice of thy love is the same even now.
As at Bethany's tomb or on Olivet's brow;
O, the outward hath gone!—but in glory and power
The Spirit surviveth, the things of an hour;
Unchanging, undecaying, its Pentecost's flame
On the heart's secret altar is burning the same."

The father's faith is healed, his child is healed and he went away with a larger, richer blessing than he had sought. He had left his sick child in search of Jesus, whose power to heal had become the subject of common talk, and was well attested by those who had seen and heard. The case was desperate, the last ray of hope of his son's recovery had passed away. All human means had been exhausted, death was approaching with remorseless steps and drives the father forth in search of the great Healer, of whom he had heard so much and knew so little. He found the doer of signs and wonders, he makes known his need of help; his request is granted; his prayer was answered. The healing word had been spoken and he was satisfied. His faith was the substance of things hoped for, and the evidence of things not seen. He turns his face homeward there to enjoy the fullness of the blessings which the great Healer had bestowed upon him and his loved ones.

The whole of this scene is not enacted at Cana, but at Capernaum in the home of the nobleman. The climax is reached. The words "Thy son liveth" were expressive of the exercise of a healing power wrought upon the child at the distance of twenty-five miles away. The cure was instantaneous. The effect was so marked and unmistakable that the time of its occurrence was noted by the servants, and brought such joy as to send them in search of the father with the glad news, "Thy child liveth". They met him returning, not dismantled with inexpressible anguish, and overwhelmed with the foreboding apprehension of an inevitable fate which no human power could avert. The nobleman's faith in the words of Jesus had dispelled the darkness, and lifted the crushing burden from his heart. All is calm and serene. He expresses no surprise at the good news, but "he inquired of them the hour when he began to mend". "They said to him, yesterday at the seventh hour the fever left him." (Ver. 52.)

The relation between the words of Jesus and the cure he recognized. The coincidence of cause and effect served to deepen his faith in Jesus as clothed with a divine power exercised, not to inspire wonder, but to help men. His faith in Jesus was active and contagious. His household believed, not that the child was healed, but they believed in the personal Healer himself.

It is a great day in a family when the father is an outstanding believer in Jesus Christ, and out of his loyal obedience and consecration to his Saviour has brought his wife, chil-

dren and servants into a saving knowledge of Jesus as the way, the truth, and the life.

Of the future of this nobleman nothing is said. Some have claimed that he was Chuza, the steward of Herod Antipas mentioned by Luke in chapter 8:3, or Manaen the foster brother of Herod mentioned in Acts 13:1. He may have been one or the other, or he may have been neither. That one, whose faith rose to such splendid heights and whose conversion was one of the first achievements of our Lord in the beginning of his Galilean ministry, should receive no mention, is rather strange. The frequent visits of Jesus to Capernaum, and the stirring events of his ministry in and near that city brought new opportunities to this humble, trusting courtier, and his family goes without saying, with these opportunities came an enlarged vision of the truth as revealed in the character, teaching and work of Jesus. The memorable words "Thy son liveth" were written in letters of flame upon the tablet of memory lighting up every step of advance along the way of the truth and the life until the perfect day.

THREE MEETINGS

On the fourth Sunday in July our meeting at Hepzibah began. We had Brother C. M. Moms of Shubuta with us, and continued six days. Visible results, sixteen for baptism.

The first Sunday in August Brother W. A. Green of Meadville joined me at Society Hill. Here he preached the word for five days. The Lord honored the word, and gave us fourteen for baptism. On the second Sunday in August Brother J. B. Quin of Prentiss joined us at Bunker Hill and held forth the word for four days. Visible results, church warmed up, five added to the church. This has been a year of ingathering in these parts. I rejoice in all His blessings, take courage and press on. His blessings on Editor and Record.

—J. O. Buckley.

CHANGING FIELDS

I have resigned my work at Whitesburg, Ky., in order that my wife and I might attend the Seminary at Louisville this fall. Whitesburg is in the heart of the mountains near the Virginia line. We have a very handsome brick house in which to worship, also a nine-room parsonage. I am not sure what the church will be able to pay the pastor, but if any of my Mississippi brethren are interested in the work of the mountains and would like to locate here, they might write to Brother M. Q. Lewis and take the matter up with him, getting any information which they might want.

Sincerely,

—Andy M. Tate.

WANTED—To buy a second hand Thayers Greek Lexicon. Address M. K. Thornton,

Poplarville, Miss.

into a saving as the way, the

this nobleman we have claimed the steward of ioned by Luke in naem the foster entioned in Acts been one or the have been neither. with rose to such d whose conver the first achieve in the beginning stry, should re rather strange. s of Jesus to stirring events and near that opportunities to g courtier, and out saying, with same an enlarged as revealed in and work of able words "Thy written in letters tablet of memory step of advance the truth and the t day.

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O. Buckley.

FIELDS

my work at order that my attend the Sem- is fall. Whites- ent of the mounta- gina line. We me brick house o, also a nine- m not sure what able to pay the my Mississippi ed in the work d would like to right write to s and take the getting any in- y might want.

M. Tate.

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EVANGELISTIC PREACHING
By J. E. Heath

I am in hearty sympathy with the department of evangelism, in the Record, conducted by Rev. R. S. Gavin of Quitman, Miss. I like his interpretation of true evangelism: "Reaching and saving the lost." He reached the climax when he said: "I speak with an emphasis born of what I have seen time and again: the pure, unadulterated, unaided gospel, preached with a vigor born of one's absolute confidence in it as God's power unto salvation, is by all odds the best dependence the preacher can have, even in the matter of visible results."

We understand, of course, that Brother Gavin means results in saved souls, not merely getting people into the churches. So then, if the gospel of Christ is the power of God unto salvation to every one that believeth—and it is—and if the preaching of the gospel is true evangelism—and it is—Hence the important question: What is the gospel of Christ?

It is two things combined. First, the historical record of the death, burial and resurrection of Jesus, according to the Scriptures. (1st Cor. 15:3-4.) Second, it is good news of glad tidings, proclaiming salvation in the meritorious life and obedient death of Jesus Christ. That He became a substitute for sinners, taking upon Himself all our sins, and bearing them all in His own body on the tree of the Cross; (1st P. 2:24) making atonement for them with His own blood, and then gives to sinners all the benefit of His righteousness imputed unto them by faith; which faith is in Him who has everlastingly satisfied justice, and holds out His arms to a sin-cursed world and says: "Come unto me."

The gospel offer is pardon, justification, salvation, redemption, eternal life. The terms upon which it is offered to the sinner is, a gift; absolutely free. The condition upon which the sinner receives it, is faith and faith only. God in his infinite wisdom made faith and faith only the condition, for two reasons: First, that it "might be by grace". Second, that it "might be sure to all the seed". (Rom. 4:16.) Through faith we see all the wisdom, all the power, all the merit, all the honor and all the glory of our salvation in Him who saves. Thus it harmonizes with grace and brings peace and satisfaction and makes the believer sure of his standing in Christ.

The call of the gospel to faith is set forth in different phrases all of which have the same meaning. The import of the call is, "Behold". The different phrases of the call are: "Come unto me", "Ask of me", "Call upon the name of the Lord", "Believe in thine heart", "Trust", "Commit", etc. John the Baptist said, "Behold the Lamb of God." Jesus said, "Come unto me". He also said to the woman at the well, "Ask". Peter said, "Call upon the name of the Lord." Paul said, "Believe in thine heart." He also said, "In whom ye also trusted." And in relating that part of His own personal experience, he said: "That which I have committed unto Him." It all means the same thing, it is the expression of

personal faith. It is the act of appropriating. It is that state of mind unto which a penitent sinner can raise his eyes with faith and change the phrase of "The Lord", into that of "My Lord". It is my realizing that Christ died for "me", that He bore "my" sins on the tree of the Cross; that He shed His blood for "me"; that I died in Him as my substitute, and that I now, live in Him; that He is my life, and when He shall appear, I shall appear with Him; that I am in His care and keeping; that I am saved; that I have everlasting life; that I shall never perish; and that He will raise me up at the last day.

What is the import of faith? That is the object of the gospel, that is the purpose, the aim, the goal, and the end of the work of evangelism. The next step is to teach "all things" which He has commanded.

FAYETTE AND UNION CHURCH

Recently we were with Brother G. C. Hodge of Fayette, Miss., in two good meetings. We were with him at his church in Fayette, and also at Union Church, Miss. At his church in Fayette we had eleven additions, nine of them being for baptism. At the Union Church there were six additions, four of them being for baptism.

We surely enjoyed working with Brother Hodge and his good wife, again. That is three meetings it has been our privilege to work in with them. We found them both such Godly, consecrated Christians. One thing we like about both of them is their faithfulness to the Faith once for all delivered to the Saints. They know what they are and why they are what they are, so without fear to any, but with love to God and His cause, they continue to teach what they find in the Bible.

We expect to see some large church call Brother Hodge some of these days, for he is capable of handling any situation you have in your great state. Having been pastor in the state and knowing so many of the people there, it was a real joy to work in the state again.

We love you, and appreciate the great paper you are giving the denomination. We find that when our people read our denominational papers and keep informed about our work that it is easy to keep them in line and working for the Master.

We find the hardest class of people to keep in line and at work is the uninformed. Those who do not know the needs of the fields and do not know what is being done on the fields, and what needs to be done there.

—Southwestern Seminary
Evangelists,
Mr. and Mrs. J. W. Hickerson.

A GOOD REVIVAL AT PICAYUNE

Dr. George H. Crutcher, of the Baptist Bible Institute, came to us Sunday, July 20, and preached two weeks. In spite of the extreme hot weather our attendance was fine and crowds large. The closing night of the meeting was a record breaker for the meeting and for any service in our big new auditorium.

I have never worked with a man

who so adapts himself to every kind of service as Dr. Crutcher. The Lord can greatly use a man who is so usable. The Baptists of Picayune were already attached to him and now even more.

The results of the meeting were encouraging. There were more than 100 additions to our church, and more to come as a result of interest created. A spirit to work gladly was characteristic throughout the revival. About 200 people met in prayer meeting each day. Mr. M. P. L. Love came to us for an early Sunday morning service, with a most inspiring and helpful message and was greeted by a large congregation.

We are very happy and grateful to the Lord for His great blessings.

—Pastor.

CORINTH CHURCH

Corinth Church, Jasper County, near Sandersville has just closed their revival meeting that will be long remembered by all who attended the services. Rev. J. C. Parker of Laurel, Miss., did the preaching. Every message was with power. Brother Parker is a great soul winner. There were 48 additions to the church, 31 by experience and baptism. The church was revived in a great way. May God bless the good people at Corinth in their Christian work.

—W. B. Mott,
Newton, Miss.

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Ford. 34 mi. | Buick. 20 mi.
Buick 4. 30 mi. | Chalm. 23 mi. | Max'1. 20 mi.
Buick 6. 21 mi. | Olds. 23 mi. | Nash 6. 23 mi.
Hudson. 20 mi. | Palms 6. 23 mi. | Lincoln 8. 17 mi.
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J. A. Gay, Druggist, Aberdeen, Miss., manufactures a medicine called Gay's Poultice Powder which absolutely cures chickens of sorehead. No handling or greasing required. Feed in corn-meal dough. Feed the whole flock. Preventive as well as a cure. Cures white diarrhoea in baby chicks. Fine tonic and conditioner for hens. Price 30c, 4 packages \$1.10 prepaid. Money refunded is not satisfactory.

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OKLAHOMA

(You may want to come here some day)
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Dr. C. P. Stealey, Editor.

A series of statements from leading brethren of the South on "Should the Convention Make a Doctrinal Statement?", beginning in September.

Trial subscription—eight months for \$1.00.

Baptist Building

Oklahoma City, Oklahoma

East Mississippi Department

By R. L. Breland

Rev. R. A. Kyle is assisting Pastor C. T. Schmitz in a meeting at Pleasant Grove Church near Coffeeville at this writing.

The Yalobusha County Associational W. M. U. meeting convened with Hopewell Church August 28th. Mrs. Markette of Water Valley is associational leader.

The writer assisted Pastor E. T. Putnam in his meeting at Fellowship near Mathiston the fourth week in August. He was pastor of that good church some years ago. He will be at Wake Forest, Leake County, the first week in September.

We regret the serious illness of Elder J. R. Sumner, an elderly and much loved minister who resides near Water Valley. It is reported that he has cancer of the stomach. May the Lord sustain him.

Elder Thomas J. Smith and family of La Grange, Mo., are visiting their parents near Mathiston this month. Brother Smith is doing a splendid work as pastor of some good churches in Missouri, and also attended La Grange Baptist College.

Brother Derow Butler was ordained to the gospel ministry by McMinn Baptist Church the fourth Sunday in August. Elder T. J. Smith preached the ordination sermon. He expects to go to college next session.

The Yalobusha County Baptist Association will meet with Pine Grove Church nine miles southeast of Coffeeville on Wednesday following the third Sunday in September. Brother G. E. Denley of Coffeeville is moderator and Brother T. T. Gooch of Oakland is clerk. Notify the moderator and conveyance will be provided out from Coffeeville.

The revival meeting will begin at Deemer Neshoba County, the second Sunday in September. Dr. W. D. Moulder will assist Pastor A. B. Culpepper in the meeting.

The Neshoba County Baptist Association will convene with Bethsaida Baptist Church on Friday, Saturday and Sunday embracing the fourth Sunday in September. Dr. H. W. Shirley, Philadelphia, is moderator. Write him if conveyance is desired out from Philadelphia.

Unless some reform is made in the mode of dress worn by bathers, and basket ball players, decency of dress will soon be a thing of the past. The savage style of one small garment around the loins is a whole bolt of cloth compared with some of the disgraceful undress of those people. If people will not be decent in dress of their own accord the law should make them do it.

When I used to go to Meridian, fifty miles distance from my home,

by the ox-wagon mode of travel, I remember reading a sign which read: "Gentlemen will not camp here and others shall not." I have thought that this would be a good sign to place in our churches and parlors in these days of flagrant disrespect for everything and every place, modified to read as follows: "Gentlemen will not smoke in this place and others shall not." I was at a church not long ago and noticed at least half a hundred cigarette stubs on the floor. No gentleman put them there. The same is often the condition of parlors after some ungentlemen have been in it.

PILGRIMS REST

This church is in Yalobusha County, ten miles east of Coffeeville. The writer had the pleasure of assisting Pastor R. A. Kyle in a revival meeting there the third week in August. He found a splendid band of good old-fashioned Baptists living out there, so he was very much at home among them. Pastor Kyle is a splendid co-worker in a meeting. Beginning Sunday the meeting continued till Friday night.

There were four additions to the church and the church seemed greatly revived and ready for an onward and upward movement in the kingdom work. Back sliders were reclaimed, the careless and indifferent acknowledged their faults and renewed their vows to the church, the membership and to God.

There was more old time shouting in this meeting than the writer has heard in a meeting in some years. Old and young got happy and their religion was not so starchy that it would not let them give vent to their feelings. It was good to be there.

Two new deacons were ordained the last day of the meeting, Brethren

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LILY ICE CREAM COMPANY
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A Thousand Should

There ought to be a thousand readers of this advertisement decide to send \$5.00 per month for deposit in our Savings Department so that they would have the funds next summer to attend the encampment on the beautiful Mississippi Coast.

The Merchants Bank & Trust Co.

JACKSON, MISSISSIPPI

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

J. L. Porter and Robert Walters, two splendid young Baptists. Brethren Byrd Terry, W. H. Walters, and J. C. Hughes composed the board of deacons and they wanted to be training some young men. Miss Maggie Hightower, one of the finest of ladies, is clerk of the church. The foundation was laid for putting the Baptist Record into the homes of the members. The pastor proposes to finish the job next meeting.

May the Lord bless the church and its progressive young pastor.



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Located at Clinton, the Mississippi Training Camp for Baptist Leaders. Best location in the State for a girl's school.

Boarding patronage limited to seventy-five. Every place was engaged and girls were turned away for lack of room before this session opened. Write now for information.

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On the Approved List of the Southern Association of Colleges and Secondary Schools. Graduates receive license of same grade as that issued by State University and are eligible to teach in any High School in the South.

Reservation Fees of \$12.50 will be received now for the next session, which opens September 17, and rooms will be assigned in order of receipt of these fees.

Any student having 15 High School Units from an Accredited High School will be admitted to the Freshman Class upon these credits. Other students can be admitted upon examination. Students not taking a regular course will be admitted without examination and entered as special students.

Board and literary tuition in fireproof dormitories, two students in a room with adjoining bath, \$320.00. Board and literary tuition in Dockery Hall, industrial plan, \$206.00. Highest grade departments in Piano, Voice, Violin, Expression, Home Economics, Art and Business Courses. Elwood S. Roeder begins fourth year as Director of Music and teacher of Piano. Barbara Stoudt-Roeder begins fourth year as Head of Voice Department. Mrs. Kate Downs P'Pool begins eleventh year as Head of Expression Department. Miss Willia Trotter begins fifth year as Head of Home Economics. Miss Glennice Moseley begins fourth year as Head of Art Department.

Beautiful new fireproof Infirmary. No serious illness among students in last three years. New Swimming Pool. State Champion Basket Ball team. Tennis and Hockery also played. Campus of fifty acres. Send for beautiful new catalogue.

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Summer School June 3 to August 2.



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September Is Baptist Paper Month

How to Rid Ourselves of Ignorance and Helplessness

Not more than 1,000,000 of our 3,500,000 white Southern Baptists have any definite share in supporting our general missionary, educational and benevolent enterprises.

What is the occasion of this lack of co-operation?

It is primarily a lack of information—that type of information which, coming week after week, develops conviction and co-operation.

By far the mightiest single agency for supplying this information is our Baptist papers, yet these now go into the homes of only one out of every six of our Southern Baptist families!

How We Can Have Power

Again many of our people lack in efficiency because they do not keep in as close contact as they should with the great power-house of heaven. No one questions God's power and his ability to impart his power to others. Neither does any true Baptist question the veracity of God's word. But God has promised to give us of his power if we will but ask in faith.

Two Sources of Power

Confident that both the intelligence and spiritual power of Southern Baptists can be greatly increased through the wider circulation of our denominational papers and

a larger reliance upon God for help in our time of greatest opportunity and need, we are counting it a privilege to call upon our pastors, deacons, Sunday School, W. M. U., and B. Y. P. U. forces to throw themselves as fully as possible into the program for the larger circulation of our Baptist papers during September and the observance of September 21-28 as a week of prayer.

Let's Do a Big Thing

If we could double the number of families taking and reading our Baptist papers and then call all our people in humility and faith before the throne of God for the endowment of his Holy Spirit, we could not only finish worthily the 75 Million Campaign and project successfully the Unified Program for 1925, but develop our people in a manner that would greatly hasten the redemption of a lost world. Both of these tasks—doubling the circulation of our papers and enlisting our churches in a week of prayer—need to be done and what needs to be done can be done. "All things are possible to him that believeth!"

Southern Baptists cannot turn back. They can not stand still. They must go forward and they can go forward only in the proportion that they are informed and endued with the Spirit of God. Let's inform our people and lead them to a throne of grace for endowment.

L. R. SCARBOROUGH
Director 75 Million Campaign

C. E. BURTS
Director Unified Program 1925

September 21-28 Is Southwide Week of Prayer

CALLED TO LAUREL

Reverend M. J. Derrick, for about three years pastor of the Fifth Avenue Baptist Church, Hattiesburg, has been called to the Wausau Church in Laurel, Miss., and the many friends of the family will regret to know that they left for Laurel today.

Brother Derrick and his charming wife have made many friends since coming to this city, and this was evidenced by the many callers to their home Thursday evening and by the lovely gifts which Mrs. Derrick received. Yvonne Butler, young niece of Reverend and Mrs. Derrick, was hostess of a pallet party, entertaining several of her young friends, Olive Lea Holloway, Ethlyn McGregor, and Caroline Thompson, cousin of the hostess.

Rev. and Mrs. Derrick, and Mrs. Derrick's sister, Mrs. Birdie Butler, have been active in the church life of the city, and their many friends, though regretting that they are leaving Hattiesburg, join in good wishes for them in the new work which they are undertaking.

—Venetia Ethridge.

ATHENS REVIVAL, SIMPSON COUNTY

We began our annual revival at Athens on August 2 and closed on the 8th. Now this is the fourth revival meeting in which I have done the preaching here, myself, and the Lord has wonderfully blessed us in all of our meetings at this church. Now during this meeting just referred to, we had unusually large congregations at the morning services and overflowing crowds during the entire week at the evening services and we thank the Lord for them. We are always glad to welcome strangers into our midst.

While we had great crowds during the week quite a few decided to remain with us for a season, so the Lord added to our little band daily such as would be saved until the number reached forty, and the most of them came for baptism. Brethren, I have some of the best people here, but O, we could all be better and they are doing a wonderful work, yet we could do more. We were organized into a church less than three years ago with twenty-six members and now we have right around two hundred and we lack only a B. Y. P. U. of having a fully organized Baptist Church. But with all this to our credit, we are not doing much for missions yet because we are young and all of us haven't been trained up to Christian giving but we are gradually working to that end. We haven't our building complete yet and we are just a bit in debt, so while we solicit your prayers we would thank you for a dollar to help us to build a larger house, for we need it.

Yours in Christ,
—A. J. Linton, Pastor.

GRAYSORT-PLEASANT GROVE REVIVAL

A great revival meeting has been in progress at Pleasant Grove Baptist Church this week. Graysport

and Pleasant Grove churches came together in joint meeting. Dr. W. E. Farr of Grenada, who is pastor of Graysport Church, giving them one afternoon appointment, preached a series of excellent Gospel sermons. The meeting was in every way a success. There were seventeen additions to Pleasant Grove Church, and six to Graysport. The best of fellowship was manifested in large and regular attendance, and the Christian joy that was in every service and in the hearts of the people between the services.

It was our good fortune and blessing to have with us Mrs. Anna Dexter as music director and leader. Mrs. Dexter has been voice teacher in Grenada College for two years. She is a native of Massachusetts, and has studied in the North and been leader of some of our largest church choirs. Her presence, personality, and consecrated labors were of untold value.

Providence Church was well represented in the meeting. All who attended these meetings were well blessed. The church unanimously invited Dr. Farr and Mrs. Dexter to be with us again next year in our meeting.

—Richard H. Campbell,
Pleasant Grove Pastor.

HINKLE CREEK

The meeting at Hinkle Creek was the greatest in the several years of my pastorate, and exceeded my expectation. Rev. C. H. Mount did the preaching and led the singing. He is strong in body and voice, as well as in mind and faith. He and his wife would sing an appropriate song just before each sermon. Their singing was an attractive feature of the revival. Mrs. Mount, added greatly to the interest of the services. From half past ten to eleven, while devotional services for the older people were going on in the house, she had a meeting of the children on the grass in a good shade. Those children, fifty or more, followed her as lambs the shepherdess. Mount is a graduate of Union University and both graduates of the Moody Bible Institute. Their several years together as missionaries in Africa enriched their ministry. "The gospel is the power of God unto salvation" was illustrated over and over. Packed houses every night for eight days and unusually large congregations at the morning services showed the interest taken by the people. Some of the visible result was the baptism of thirty-one. We could see the hand of the Lord leading in it all.

—G. M. Savage.

MY MEETINGS

My meeting at Florence, which has already been reported, was held the week following the fourth Sunday in July.

My meeting at Dry Creek only continued through Tuesday after first Sunday. No additions.

Brother Welch of Canton was with me at Star, second Sunday and week following in August. Welch did some great preaching, and the people showed their appreciation in their attendance and in many other ways.

We had three additions, two by baptism and one by letter.

The writer did the preaching in the meeting at Hickory Ridge, as well as at Dry Creek. We planned to close the Hickory Ridge meeting on Thursday night and had our baptizing Friday afternoon. We had baptized five ladies. I had planned to preach to the church at night, but felt led of the Lord to appeal to the lost and we had three men to come on confession. At the close of the service I was asked to preach again on the next night, and the next night we had three more men to come confessing Christ, which made eleven for baptism and we received three by letter.

I'm indeed grateful to God for the success of these meetings.

—L. I. Thompson, Pastor,
Florence, Miss.

SOME GOOD MEETINGS

Since May 1st I have been in right good meetings in Georgia and Alabama in which there were 168 additions to the churches, the great majority of these being by baptism. 816 people pledged themselves to work, when, where and as the Lord wants them, 219 pledged to tithe, pastor's salary was increased in three of the churches, one church going from one half time to full time.

In six of these meetings I was assisted by my son, Rev. E. P. Fendley of Birmingham, who had charge of the music and personal work. We have several engagements to meet already booked. This has been a great season of refreshing from the Lord and Kingdom conditions are indeed encouraging.

I delight to read each week of the splendid work being done in Mississippi and to note the progress that Baptists of the state have made since I left it. May their tribe continue to increase and the blessings of the Lord abide upon them in every way. The Record was never better than at present.

—W. E. Fendley,
Evangelist, Clayton, Ala.

DERMA

The series of revivals which has been in progress with the Baptist Church here closed out today at the waters, there being 21 baptized and 5 received by letter.

Rev. W. C. Stewart of Seminary Hill, Texas, did the preaching and very large crowds were in attendance and a great interest was manifested by the eager throngs from time to time to hear the gospel in its fullness and purity. We praise God that much and lasting good was accomplished here in this Kingdom work.

Brother Stewart closed a great meeting with Camp Ground Church before coming here and left immediately after the baptizing for Hohenlinden to conduct a series of revivals with the church there.

Our pastor, Brother Spikes, left for Spring Hill to conduct a series of revivals there this week and will be assisted by Brother J. W. Eidson.

—Reporter.

IN MEMORIAM

In Memoriam

Whereas our Heavenly Father in his infinite wisdom has called from our midst our beloved sister, Mrs. J. B. McCleland; therefore be it

Resolved, First, that the W. M. U. of Wesson Baptist Church has lost one of its most faithful members. She took an active part in all Christian work, loyal and true to her church. We feel our loss is Heaven's gain. Second, that we extend our deepest sympathy to the bereaved ones. May they say, thy will be done, Oh God! Third, that a copy of these resolutions be sent to the loved ones and a copy sent to the Baptist Record.

Mrs. W. B. Holcomb,
Mrs. M. E. Furr,
Committee.

Tribute of Respect to Mrs. Kate George Aldridge

Once again the Woman's Missionary Society of the Greenwood First Baptist Church has been called upon to give up another of its most loyal and consecrated members, Mrs. Kate George Aldridge. Mere words serve but inadequately to express our irreparable loss. Always faithful in her long years of service, wise counsel, eager for the advancement of any cause undertaken by the Society, charitable in her estimate of others, generous in her response to all calls, devoted to the welfare of her church, her life was indeed an example worthy of emulation by those of us who knew and loved her.

While we mourn her death, we rejoice in the memory of a life whose beneficent influence will be felt throughout the coming years.

We extend to her loved ones our deepest sympathy, with the prayer that strength and comfort may come to them from the Heavenly Father whom she loved and served.

Mrs. L. P. Quinn,
Mrs. A. M. Storer,
Mrs. W. M. Whittington,
Committee.

Grandma Hamilton Went To Heaven

Sunday morning, August 17, 1924, Mrs. W. P. Hamilton went to sleep to wake up in glory. She was Miss Catherine Price Roach, being born in Charlotte County, Virginia, December 20, 1839. She was converted between ten and twelve years of age and joined the Salem Baptist Church. She was baptized by her father, who was pastor of that church for fifty-three consecutive years.

On December 24, 1861, she was married to William Perry Hamilton, who was then a soldier in the Confederate Army, and who obtained a furlough to come home and marry her. With the exception of a few years spent in Kentucky, she made her home in Bristol, Virginia-Tennessee, for fifty-three years and was carried back to that place to be buried by the side of her devoted husband, who had preceded her by fourteen years.

She was the mother of Dr. W. W. Hamilton, pastor of St. Charles Avenue Baptist Church, New Orleans, and also of Mrs. M. G. Beck-

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THE BAPTIST RECORD

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with of the Baptist Bible Institute, with whom she had made her home for the past several years.

Grandma Hamilton was a favorite with the entire Institute family, always ready to enjoy a joke or to give one. Everyone who knew her loved her. We shall all greatly miss her in the coming school year.

I conducted a brief service in the home before they started with the remains to Virginia.

Dr. B. C. Hening, for many years her pastor and a life long friend of the family, was to meet the family in Bristol and preach her funeral. He had a glorious subject—a great mother who had reared a great son who is devoting his life to the preaching of the greatest message the world ever heard—the Gospel of Jesus Christ. Her death was a fit climax to the great life she lived and the great spirit she always manifested.

At nine o'clock Sunday morning she was sitting at the breakfast table laughing and joking with the family; at nine thirty she was in Heaven.

All former B. B. I. students will join the Institute family in sympathy with the son and daughter who are thus bereft.

—G. H. Crutcher.
New Orleans, La.,
Aug. 21, 1924.

Obituary

On August 15, 1924, J. W. Fikes fell quietly asleep. He was born March 29, 1864, making him 60 years of age at his death. He was married to Miss Senna Sumrall of Newton County October 26, 1892. To them were born seven children, one of whom preceded him to the grave in infancy. The others are four sons, viz: Bartlett, Glover, Homer, and Howard, and two daughters, Pennie Merle and Mrs. L. C. Jones.

Mr. Fikes united with the Oak Grove Baptist Church in 1908. The writer located in Scott County in 1895 and has been intimately associated with the deceased socially, religiously, and in a business way for 29 years. He has often shared the hospitality of his happy home,—and his home was certainly a happy and consecrated home. I never met him but what he was cheerful, contented and hopeful. He was never too busy to talk about the welfare of the church and God's Kingdom, generally. He was a prince in his home, a nobleman in business and a pillar in the church.

Apparently he is gone, and yet in trust, since his example and influence will live through eternity. And while his place in the home, church and community will be difficult to fill, yet he left four splendid sons who are well qualified and calculated to fill it in every way. If the deceased had an enemy, the writer never knew it. And at the grave the sorrow and tears of the colored people, with whom he had business, were just as sincere and profuse as were the tears of his white friends.

—Jeff Kent.

AMORY, MISS.

We have just closed a fine meeting with Pastor W. Rufus Beckett, First Church, Amory, Miss. The crowds

came until the large house was full to overflowing. Some forty-five or fifty were added to the church, most of whom were adults. Among the number some eight or ten strong men.

There are some fine spirits in the Amory Church. Brother Beckett has done a fine work here.

I have held many meetings in Mississippi, and always enjoy my work in this great state.

We go from here to Marianna, Fla., and then to assist Dr. J. L. Vipperman, Spartanburg, S. C.

Cordially,

T. O. Reese,
Chas. O. Miller, Singer.

SANFORD

Our meeting at Sanford last week was a success. There was much interest shown throughout the week. The Lord gave us 14 for baptism.

The revival meeting at Leaf River has just closed. Brother Robert Powell from Texas did some good preaching. Four were baptized.

The church made up \$100.00 for Brother Powell, \$50.00 for the pastor, and 50 jars of fruit, and money to buy a cooking stove for the pastor's wife. There was also an offering made on the 75 Million Campaign.

The pastor and his family are praising the Lord.

Fraternally, —J. P. Holcomb.

AN APPRECIATION
By W. A. McComb

Man proposes but God disposes.

It was a source of deep regret to me that I was unable to attend the Mississippi Gulf Coast Baptist Assembly. I had engaged a room at the Assembly grounds and fully expected to spend the time there. But instead I spent the time in the King's Daughters Hospital. But the great kindness that was lavished upon me, both by my church and friends, more than compensated for any inconvenience I suffered. I was fully confirmed in my opinion that I am pastor of the best church in the world. Their kindness overwhelmed me. My room was a bank of flowers and notes and messages of cheer constantly poured in on me. Then to cap the climax the church ordered all bills, hospital and medical, to be sent to the church treasurer for settlement. Then to add to this generosity they placed a purse at the bank and ordered the pastor and wife to take a vacation at the expense of the church and they would look after the church work.

My great regret is that I am not a more efficient pastor for so worthy a church. Many kind messages came to me from friends attending the Assembly, also which cheered and were appreciated. May our Father bless and reward each and every one for kindness shown one of His little ones.

A number of preachers have already told me they want to speak for this pastorate when I am through with it. My reply to them is, "If I have my way about it, no other preacher will get a chance at this pastorate for a long, long time."

Allison Wells,
August 20th, 1924.

"How did you get that bump on your head?"

"Appendicitis operation."

"How come?"

"They ran out of ether and hit me over the head with a hammer." —Ex.

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THIS IS THE TIME TO ADVANCE

There are 900,000,000 unsaved people who live in the territory now occupied by our foreign missionaries.

There are 544 American missionaries in the foreign fields to be supported by Southern Baptists.

There are needed on the foreign field an additional 229 American missionaries and 1,000 native workers if we hold the territory now occupied.

There were 12,856 baptists reported last year in the foreign field.

To do this work, the Foreign Board needs for 1925 \$4,046,000.00.

There are 220,000,000 unsaved people ten years of age and over within the territory of the Southern Baptist Convention known as Home Mission Board territory. There were 29,930 baptisms as a result of Home Mission Board work last year.

There are 4,250,000 foreign speaking peoples, 500,000 Jews to whom the Home Board seeks to administer.

The Home Board needs 235 new workers for next year.

This Board needs \$1,685,637.00 in order to hold the lines now made by the Board.

The annual stipend made to aged ministers is less than \$12.00 per month.

There are 35,000 students enrolled in our Baptist schools. 3,000 of these are ministerial students and 2,000 more volunteers for other forms of Christian service.

The Southern Baptist Theological Seminary alone needs \$1,000,000.00 for 1925. The Southwestern Seminary needs \$530,000.00. The Baptist Bible Institute needs \$430,310.00.

There are in our three Seminaries 1,341 students with 160 in the W. M. U. Training School. The W. M. U. Training School needs \$18,750.00.

There is needed \$150,000.00 for State Mission work in Mississippi for 1925.

In our Mississippi Baptist schools there are 1,300 students enrolled, of whom 100 are students for the ministry and 25 have volunteered for other forms of Christian service. Our schools need \$375,000 in 1925.

The Baptist Hospital, Jackson, Mississippi, needs \$29,400.00.

The Baptist Orphanage, with 177 boys and girls in the home, needs \$22,000.00 for 1925.

In view of the above facts, how can any individual or any church afford to beat a retreat? This is not a time to retreat, but a time for advancement. I trust that every one who reads this will say, I am one who will advance.

R. B. GUNTER, Corresponding Sect'y.

Jackson, Mississippi